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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LX. JULY, 1864. No. 7.

FRANCIS XAVIER AND HIS WORK.

"Look at the apostolic life and labors of St. Francis Xavier!—is frequently uttered as a taunt against Protestant missionaries by Romanist writers, and is too often echoed by Protestant authors of repute." It was quite time that a new, and as far as possible correct account of his life and work, divested of extravagant statements, marvellous legends, and baseless assertions, should be given to the world. Such an account has been attempted in "The Missionary Life and Labors of Francis Xavier, taken from his own Correspondence: With a Sketch of the General Results of Roman Catholic Missions among the Heathen. By Henry Venn, B. D., Prebendary of St. Paul's, Honorary Secretary of the Church Missionary Society. London: 1862." "The work has been undertaken" we are told, and it seems to have been performed, "under a deep sense of the dignity of the missionary subject, and of the sacred obligation of exercising the candor enjoined by the Lord of missions in his rebuke to some of his own Apostles, who would have repudiated the acts of all who followed not with them." The volume is one of only 326 open duodecimo pages. Of course the history is already condensed, and any outline of it which can be given in a few pages of the Herald must be unsatisfactory; but some of the conclusions to which his apparently careful and thorough investigations have led the author, are deserving of notice, and therefore some of the grounds on which such conclusions are based should be indicated.

It is a very noteworthy fact, that long, extensively and zealously, as foreign missions have been prosecuted by the Papal church, when an inquirer looks for satisfactory accounts of their missions, written by the laborers themselves, or for "authentic biographies, memoirs or histories of the Romish missionaries," he cannot find them. Within the last half century, the press has teemed with such histories and biographies connected with Protestant missions. But, says Mr. Venn, in regard to Romish missions, "Wherever I inquired, the Life of Xavier was presented to me, and no second work of that class could be named." At public libraries and booksellers' shops, "at the head-quarters of Romish missionaries in France,—name-

ly, the Institute of the Faith at Lyons,"—and "at the College of the 'Propaganda' at Rome," he was "assured that the Life of Xavier was the only [such] biography of any authority."

Turning then from a search for the scores or hundreds which he might suppose should exist, to the perusal of this one only biography of a Papal missionary "of any authority," "if tolerably acquainted with the subject," the reader "will soon detect such irreconcilable contradictions between Xavier's own letters and the assertions of his biographers, together with such loose statements, and so many geographical mistakes, as to destroy all confidence in the competency or the historical fidelity of the authors," and will discover that "it must be a vain attempt to pick out a true life of Xavier from the biographies which have been published of him." His own letters, however, have been published, and from these, mainly, Mr. Venn has drawn his narrative, and his estimate of Xavier's work and character.

Early Life.

Francis Xavier was born on the 7th of April, 1506, at the castle of Xavier, in the kingdom of Navarre, and on his mother's side was related to the kings of Navarre and the family of the Bourbons. When a young man, at Paris, he was somewhat intimate, apparently, with certain Protestants, and the knowledge which he thus attained of a higher and purer form of Christianity appears to have exerted a degree of influence on his future life. Unfortunately, about the same time, while residing in the University of Paris, he became acquainted with Ignatius Loyola, the founder of the order of Jesuits, by whom he was befriended, as he says, "in the series of difficulties into which his poverty had cast him," and for whom he soon conceived, and ever after retained, the most ardent attachment. In 1534, Loyola imparted to six of his friends, including Xavier, a project of an association for converting unbelievers, and after three years, the number of associates increasing, he formed them into an ecclesiastical order,—"The Company of Jesus."

Goes to India.

"John III., King of Portugal, possessed a splendid dominion in the East. He was zealous for the propagation of Christianity in those possessions. Many years before Xavier's time, numerous priests, friars, and missionaries had been sent out for this purpose, especially those of the Franciscan order. There was a bishop at Goa, the seat of the Indian government, who had his vicars at the Moluccas and Malacca, at Ormuz in the Persian Gulf, at Diu in Guzerat, at Mozambique and Sofala, in East Africa. There were missionaries laboring in Travancore on the Coromandel coast, in Ceylon, and in the Moluccas; but the King had not been satisfied with the progress of Christianity. He was led to believe that the new order of Jesuits would prove more efficient missionaries than their predecessors," and Xavier was ere long selected to go with others to India. He left Rome for Lisbon, in March, 1540, and after considerable delay, sailed for the India mission field, April 7, 1541, at the age of 35.

This monarch, John III., powerful in naval resources, and "invested by the Pope with rights of sovereignty over all countries east of the Cape" of Good Hope, had now selected and commissioned Xavier for advancing Christianity among the nations, and took the liveliest interest in his success. "We leave," he writes "loaded with favors by His Majesty, and are to accompany the Viceroy whom he sends out this year to India, and to whom he has specially commended us." The king gave him four briefs, obtained from the Pope. The first conferred on him the quality of Papal Nuncio to the new world; another gave him all the powers which

the church of Rome could give for the propagation of the faith in the East; a third recommended him to the care of David, king of Ethiopia; the fourth was addressed to all the princes and governors of the islands and continents between the Cape of Good Hope and the mouths of the Ganges. The King also furnished him with a general order to his officers, to provide the missionaries with every thing requisite for their maintenance. "Though Xavier bears the name of a missionary, how little was there in common between his position and that of the simple missionary of the present day! Selected by a powerful sovereign to go out under his special patronage and protection, as his envoy for religious matters, to his eastern dominions; receiving a special commission and benediction from the chief Pontiff of the church; representative of the newly appointed order of the Jesuits; selected, under such august auspices, to supersede the existing missionary agencies in the East; traveling from Rome through Europe, to his post of embarkation, in the suite of the ambassador of the King of Portugal; sailing with the new Viceroy, and a guest at his table;—it is difficult to conceive more splendid worldly attraction to any enterprise, and greater temporal advantages for its prosecution, than those which accompanied the call of Xavier to become the 'Apostle of India.'"

Xavier arrived at Goa, May 6, 1542, and found it a fair, flourishing city, the inhabitants, native and European, all professedly Christian. "It had a magnificent cathedral, a resident bishop, a chapter of canons, a large convent of Franciscans, and other religious houses," and a spacious college, in course of erection by public funds, endowed for the support of one hundred native youths, who were to be gathered from different parts of India, instructed in the Christian religion, baptized, and sent back to their countrymen to instruct and convert them. "When Albuquerque first took Goa he caused a number of heathen women to be seized, baptized, and married to his soldiers." And Goa was a type of other Portuguese settlements. "They were all upon the coast, and consisted of a factory for trade with the natives, a garrison of Portuguese soldiers, the baptized heathen, and a progeny of a mixed race."

Labors on the Fishery Coast.

Xavier could survey around him, in Asia and Africa, vast regions occupied by heathen and Mohammedan nations, in which he had a special commission from the highest spiritual and temporal authorities, claiming jurisdiction, to plant the Christian faith; but to them he was not to go, at least not for the present. He was sent by the Viceroy, as he writes, "to a certain region where there is hope of making many Christians;" but this region was that of the pearl fisheries, east of Cape Comorin, and his labor was among thirty villages of neophytes, who had been converted to Christianity, (baptized rather,) some years before, by a Vicar General named Michael Vass, they having previously offered to turn Christians if the Portuguese would deliver them from the oppression of the Mohammedans.

Upon his arrival among this people, Xavier had the Creed, the Lord's Prayer, the Ave Maria, and the Decalogue translated into the vernacular, and committed the translations to memory, without pretending, or so far as appears, attempting to learn the language of the people. Then, taking youthful interpreters with him, he began "to go through all the villages, with bell in hand, collecting together a large concourse, both of boys and men," repeating to them the creed, &c., "pronouncing them," as he writes, "in their own language, with a clear voice," while "all followed in the repetition." He asked their assent to these things, which, of course, they understood very imperfectly, as there seems good reason for doubting the accuracy of the translation even. "Upon their assent," he says, "I add an exhorta-

tion, composed in their own tongue. Afterwards I baptize those who have been instructed. The close of the ceremony is a Salve Regina, by which we implore the help of the Blessed Virgin. How great is the multitude of those who are gathered into the fold of Christ you may learn from this, that it often happens to me that my hands fail through the fatigue of baptizing; for I have baptized a whole village in a single day; and often, by repeating so frequently the Creed and other things, my voice and strength have failed me."

Such is his own account of his labors and success in bringing "into the fold of Christ" (?) the inhabitants of 30 villages, who had previously entered into a profitable alliance with the Portuguese on condition of embracing Christianity, but had now been left for sometime without Christian teachers or ordinances; for whose wages, he says, "the Viceroy, at my request, has assigned 4,000 gold fanams," (about $2,000,) and whose language he did not at all understand! Months after the date of these baptisms, when he had been nearly two years in India, he wrote: "I find it a most uncomfortable position to be in the midst of a people of an unknown tongue, without the assistance of an interpreter. * * Conceive what kind of sermons I am able to address to the assemblies, when they who should repeat my address to the people do not understand me, nor I them! I ought to be an adept in dumb show."

Baptizing Infants.

Xavier adopted, on the Fishery Coast, the plan of baptizing infants, and thus *making them Christians*, even though their parents were heathen. He had done the same at Socotra, on his way to India, even seizing for this purpose the children of a Mohammedan mother whom he met on the road; and the same system has been pursued by Romish missionaries from that day to this. He states, that in the course of twelve months he managed to baptize more than 1,000 infants who soon died, before they could commit sin, and who, therefore, had gone up to heaven as intercessors on his behalf! Subsequently, in a letter of instructions to Fathers laboring on this same coast, we find him saying, *with no hope, apparently, of benefiting the adult heathen*,—"Believe me, trust my experience, all our ministry in this nation reduces itself to two capital points—the baptizing of children, and their instruction as soon as they are capable of it."

Inconsistencies—New Plans.

At the time of his labors on the Fishery Coast, (as also on subsequent occasions,) in his annual letter to his friends in Europe, Xavier addressed an eloquent and urgent appeal to others to enter upon the missionary work, and gave utterance to "seraphic expressions of joy" in his own labors and trials. Yet about the same time, writing to Mansilla, a brother missionary in the same field, to whom he could with less restraint express the feelings of his heart, he says: "God give you patience, which is the first requisite in dealing with this nation. Imagine to yourself that you are in purgatory, and that you are washing away the guilt of your evil deeds. Acknowledge the singular mercy of God in granting you the opportunity for expiating the sins of your youth while you live and breathe; which may now be accomplished by the merit of grace, and at a far less cost of suffering than in the world to come."

"This idea," says Mr. Venn, "of the efficacy of sufferings in this life, when endured for God's glory, to diminish the pains of purgatory in the next life, is a favorite notion with Xavier, and with Romish writers of his class. It is an element of

their joy in sufferings, which must greatly qualify our estimation of many a glowing page in their writings."

In another letter to the same friend, dated March 21, 1544, he speaks of forsaking India, with which, as a missionary field, he seems quite disgusted, and transferring himself to Ethiopia. His thoughts, however, were soon turned in another direction. He "had abandoned all idea of the Christian kingdom of pearl fishers," says Mr. Venn, but "his imagination was now filled with the thought of converting the rich and powerful, especially native kings and princes." Yet little came of such plans.

At the close of 1544, Xavier again visited Goa, having political as well as missionary, or at least *politico-missionary* objects in view. He sought, by having recourse to the sword of Portugal, to secure the punishment of the king of Jaffnapatam, who had put to death some baptized fishermen on the island of Manaar. In this purpose he so far succeeded that an expedition was soon fitted out against the king, and Xavier writes: "The Viceroy has given his generals commands to restore the elder brother to the throne of Jaffnapatam, on condition of his receiving baptism, and to put to death the king who slew the neophytes, or else to deal with him as I shall determine." Yet the expedition came to nothing; the prince who had promised to become a Christian was not placed upon the throne; and "this disappointment dissolved the last link of Xavier's attachment to India." "The prospects he had once indulged respecting Ethiopia had given place to brighter prospects among the islands of the Indian Archipelago, where he had heard that missionaries had made many converts, and that three princes had embraced the Christian faith." He therefore now sought opportunity to go to Malacca, and thence to the islands.

He reached Malacca in October, 1545, with his heart set upon Macassar, on the Island of Celebes, as a field to which he felt sure that he was divinely called. But after three months' detention at Malacca, on slight grounds, apparently, he changed his purpose and determined to sail for the Moluccas. Mr. Venn tells us: "Xavier, in his future course, followed the usual track of the Portuguese merchants and of preceding missionaries, in their visit to the Spice Islands; namely, to Amboyna, from thence to the Moluccas, then to Mauricæ; returning by the same route to the Moluccas, Amboyna and Malacca. Three months he spent at Amboyna, on his first visit, and one month on his second; three months each time at the Moluccas, and three months at the Mauricæ, which, apparently, was the time spent by the annual ships which visited those settlements. It is clear that the object of these flying visits was not to commence or organize missionary operations; but rather to see and judge of the state of things, and to provide for the introduction of Jesuits into important positions, and especially to get into their hands the educational establishments."

As in India, so in these islands, he was not laboring among the heathen, (for missionary operations had been in progress long before his arrival,) but was instructing neophytes, as best he could when utterly ignorant of their language, and baptizing children; many of whom, he says, died immediately afterwards; from which he inferred that they had been kept alive by special divine interposition, until their salvation could be thus secured. He made, however, as he thought, some royal converts at the Moluccas, among whom was a former queen; *and for her, as soon as she was baptized, Xavier applied to the king of Portugal for a pension.* Notwithstanding the extravagant statements of his biographers, Mr. Venn says: "In reviewing Xavier's own account of his voyage among the Spice Islands, we meet with no report of missionary success beyond the royal converts who have been re-

ferred to." He had no means of communicating with the common people, the languages were various, and "his whole missionary furniture consisted of a few scraps of Malay translations."

Director of Jesuit Missions.

Xavier returned to India in 1548, where he remained fifteen months, occupied with the direction of a numerous body of Jesuit missionaries who had followed him to that land, over whom he was invested with supreme authority, and to whom he wrote, at this time, five elaborate letters of instructions, which are preserved. In accordance with the rules of the order, he required implicit obedience, and his instructions were at times very peremptory and magisterial in their tone. Yet this exercise of absolute authority "is blended with so much tenderness of affection, and with such expressions of personal humility and Christian courtesy, as cannot but excite our admiration." These letters contain many admirable directions, much excellent practical advice, mingled, however, in accordance with Jesuitical maxims, "with some very questionable suggestions, and grounded upon motives far inferior to, if not at variance with, the Christian standard." The missionaries were furnished with a manual of instruction for neophytes, which they were all enjoined to use, and which contained a mixture of truth with foolish if not blasphemous fables, "a sweeping affirmation of implicit faith in the canons of the holy fathers, the decrees of councils, the edicts of the Popes," &c., while "the reference made to the Bible, to the need of repentance, or to faith in the atonement of Christ, is the slightest possible."

Failure in India.

There are many indications in his letters, that, after seven years spent in India and the islands, Xavier felt that his work there was in great measure a failure. The Abbe Dubois, who went to India in 1790, and labored there as a Jesuit missionary twenty-five years, in a work afterwards published, in which he considered the conversion of the Hindoos as impracticable, says: "Francis Xavier, entirely disheartened by the invincible obstacles he everywhere met in his apostolic career, and by the apparent impossibility of making real converts, left the country in disgust." Under the influence of this feeling, that their work was a failure, "Xavier solemnly proposed that the conversion of India should be taken from missionaries, and put into the hands of the civil authorities!" The scheme was elaborately drawn out, in a letter from Cochin to the king of Portugal, dated Jan. 20, 1548, in which he says he had "discovered one only remedy," viz. that the king should insist that the Portuguese rulers in India should make the people Christians, calling all to strict account. He writes: "So long as the Viceroys and Governors are not urged by the fear of disgrace and fine to make many Christians, your Majesty must not hope that the preaching of the gospel will meet with great success in India; or that many will be brought to baptism, or make any progress in religion. The only reason why every man in India does not acknowledge the divinity of Christ, and profess his holy doctrine, is the fact that the Viceroy or Governor who neglects to make this his care, receives no punishment from your Majesty."

In view of such a plan Mr. Venn well asks: "Had he actually thought out the scheme he enjoined upon the king of Portugal, and its results; when every goverernor was to give up the tale of the native Christians he had made, under the penalty of confiscation if the numbers were not sufficient? Had he reflected upon the system of bribes, threats, artifices, which must have been put into exercise for making up the number of converts?"

Goes to Japan.

Xavier's next field of effort was Japan. A Portuguese merchant had called his attention to that country; he had met a Japanese young man, named Paul Anger, a convert to Christianity, whom he sent for education to the college at Goa, and in April, 1549, he sailed from Cochin, with five other persons, including Paul, first for Malacca and then to Japan, where he arrived, at Cangoxima, August 15. He was now on truly missionary ground, among the heathen. Paul was very earnest, and soon induced many of his relatives, and others, to embrace Christianity. Xavier, with his sanguine temperament, was, as he writes, "full of hope * *. * trusting especially in the Archangel Michael, the patron of the church militant." But he left Japan in Nov., 1551, and from letters written soon after, from Malacca and Cochin, "it is evident that his bright prospects of a speedy reception of Christianity had been considerably clouded over, and that his thoughts were chiefly turned to the establishing of commercial and diplomatic relations between Japan and the crown of Portugal."

In summing up the account of his labors in this field Mr. Venn says: "If we inquire into the result of Xavier's labors in Japan, we must remember, that though he spent more than two years in the study of the language, he was obliged, even to the last, to employ his lay-helper as an interpreter. He has himself expressed, in emphatic terms, the insufficiency of his personal efforts. He devised the plan of a Jesuit mission to Japan, chose his companions, conducted them into the country, encouraged them in their work for two years, conciliated the confidence of the king of Amanguchi by his presents, and afterwards won the still more important patronage of the king of Bungo by his diplomacy, and established a political intercourse between Portugal and Japan. In other words, Xavier erected a mission upon the treacherous foundations of secular support. With the honest intention of promoting Christianity, he introduced into the work the elements of political intrigue and complications, which soon sprang up and choked whatever good seed such simple missionaries as Paul, Cosmo, and Fernandez, were laboring to disseminate. The mission, after Xavier's death, was carried on with great vigor, and was abundantly supplied with laborers, other denominations besides the Jesuits entering upon the field. Vast numbers of the natives are reported to have professed the Christian faith, but I have in vain sought for any reliable accounts of these successes."

The accounts which we have, however, of fierce persecutions against the Christians in the empire, in the latter part of the sixteenth century, render it obvious that many had embraced Christianity, and held firmly to their adopted faith.

Desire to Go to China.—Death.

While in Japan, Xavier conceived the idea of commencing a mission in China, where he hoped he might be useful as a pioneer; and in April, 1552, we find him about to leave Goa on the way to that land, full of courage, confident that God had put it into his mind to go. He had the sanction of the Viceroy of India, who furnished the ship for the enterprise; for he went with others as a "Legation," with political as well as missionary objects in view; but at Malacca, the Governor seized the ship and forbade the projected embassy. This greatly disturbed and incensed Xavier, who, in letters, "gave the most vehement injunctions to obtain the excommunication of the Governor." He still bent all his energies in finding some way by which he might reach that empire, even if he must go entirely without associates; and at last attempted to bribe some Chinese to smuggle him in, though

he had learned that any attempt by them to do so "would be visited with the death of themselves and their families." He was now at Sancian, "a low sandy island off the coast, near Canton, where the Portuguese ships were accustomed to lie at anchor." There he was seized with fever, recovered, and for a few weeks "resumed his active habits of correspondence and of scheming;" but soon again sickened, and died, Dec. 2, 1552.

It seems not easy to form a fully satisfactory estimate of Xavier. He had a strong, clear intellect, a sanguine temperament, unbounded self-reliance, and great energy, with "a compassionate and loving heart;" and devoted himself, very earnestly, to what he doubtless believed to be the work of his Master. Yet he was impulsive; wanting in patient persistency of purpose and effort; often changing his plans upon insufficient grounds; too "self-willed," too "easily provoked," too "soon angry." He had recourse to the sword of Portugal to coerce persecuting heathen princes, and threatened opposing and oppressing Portuguese rulers with excommunication and the inquisition. Had he escaped the influence of Loyola, especially had he been trained a Protestant, and felt the full influence of the truth as it is in Jesus, he would doubtless have been eminently useful, whether at home, or as a missionary in a foreign field. As it was, under the influence of Roman Catholic, of JESUIT views and maxims, some of his weaknesses were aggravated; his reliance was far too much upon *politic* and political expedients—upon "the sword of the magistrate," "the terrors of persecution," and "the bribe of temporal advantages," in all his missionary effort. The preparation and use of the Scriptures, in the language of the people, seems to have formed no portion of his policy; and little appears in his writings tending to exalt the one only Saviour, or to honor the Holy Spirit. When he looked beyond agencies and powers on earth, his trust was, far too much, in "the Archangel Michael," and the intercession of the Virgin, the Saints, and the many infants who had died soon after being by him baptized, and so saved! As a self-devoted, earnest philanthropist, he must hold a high position; as a Christian missionary, his life was hardly less than a failure. "Reduce his history to its true dimensions, and Protestant missions" are far from having any "reason to shun a comparison." Mr. Venn states, at the conclusion of his views: "Xavier's failure in the enterprise he undertook has been proved by abundant evidence. Though he lived in an atmosphere of hope and of large expectations, success always eluded his grasp. He could neither work alone nor control his associates. At last he turned his back upon all his comrades, and sacrificed his life in attempting a solitary and impracticable enterprise. If we compare him with that class of missionaries to whom we have alluded,—Schwartz, Martyn, Marsden, Johnson, Judson, Williams, and many other modern evangelists, the result of his personal labors, and of his missionary usefulness, sink into insignificance."

Looking now for the results of Romish missions in India, after more than three centuries of labor, at times upon a very extensive scale, we find indeed many nominal Christians, adherents of the Papal church, yet their Christianity is but little removed from paganism. They are hardly less idolaters, hardly less ignorant and degraded, and perhaps even more hostile to the truth as it is in Jesus, and to the efforts of true Christian missionaries, than the heathen around them. And whatever may have been the influence for a time in Japan, of the labors, not so much of Xavier himself as of his associates and successors in that field, the fact that in the next century Christianity was utterly exterminated there by persecution, and has never revived, goes very far to show that it was not a genuine Christianity. A church really "built upon the foundation of the apostles and prophets, Jesus Christ

himself being the chief corner-stone," with an open Bible and a Christian education, which ever attend Protestant missions, after coming to number tens of thousands, would hardly have perished. How different has been the result of equally bitter and persistent persecution, against comparatively but a handful of converts, and after very far less of missionary labor, in Madagascar.

RECEIPTS IN MAY.

Not a few friends of the Board will now look, with interest and solicitude, from month to month, to the acknowledgments of donations, and other receipts, by the Treasurer. The "Appeal," issued with the June Herald, of course did not reach the churches in season to affect their action, to any considerable extent during the month of May; nor, probably, had the previously published statements respecting financial prospects fallen under the notice of many, before they made the contributions which reached the treasury during that month. But the fact that the receipts for the month were but little more than $37,000, less than $6,000 in advance of those for the same month last year, and near $23,000 less than the average amount announced as needed for each of the four last months of the current financial year, should be prayerfully pondered. Only three months now remain,—(there will remain but two months for action,—July and August,—when this is read,)—and for these three months an income of more than $200,000, not far from $70,000 per month will be needed to prevent embarrassment. The price of gold has been still, all along, tending upward. In other words, the value of the money which is sent to the Treasurer, for all purposes of supporting the missions, has been still depreciating. The financial prospects of the Board are therefore more and more threatening. Who will come promptly to its relief, remembering "the words of the Lord Jesus, how he said, It is more blessed to give than to receive;" and remembering also that He, though he was rich, for their sakes became poor.

ITEMS OF INTELLIGENCE.

Zulus.—Mr. Lindley, of Inanda, writes respecting that station, February 3: 'General good feeling now prevails. Indeed the Spirit of God has been with us, as seen and felt in the revival of faith and love in the members of the church, and also in the quickening of a number who were without. The week of prayer, last month, was the means of bringing on us no small amount of blessing from above. Recently we have received into church fellowship eight new members, and one, who was under censure, has been restored. These all are married persons;—five males and four females. A few others have asked for admission, but we think it best to leave them for the present, where they are. On the whole, we have good encouragement to work. Our relations to the people, heathen and all, are of a pleasant, hopeful character."

Western Turkey.—Mr. Greene wrote from Broosa, April 27, after visiting several out-stations: "During the past two years, the aspect of the work in Bilijik has greatly improved. The native pastor has labored with wisdom and zeal; the num-

ber of our Protestant brethren has doubled; the attendants on public religious services have increased from fifteen to thirty, while frequently even a larger number are present; our cause and our brethren generally are respected, while quite a number of enlightened men, who as yet are not of us, are decidedly friendly to us; and finally, our school has recently been re-opened under favorable circumstances. Owing to the sad dearth of faithful native preachers, the pastor of the church is constrained, by the exigencies of the work, to spend three or four months of the year in laboring in other places, chiefly in the city of Kutaiya. Hence we have long been endeavoring to secure the services of a native brother, competent both to teach the school and, in the absence of the pastor, to conduct religious services. We rejoice that such an one has at last been found." Encouraging facts are mentioned in regard to other places also.

CENTRAL TURKEY.—Mr. Wood, Secretary of the Board, wrote from Aintab, April 16: "Aintab is indeed a wonder in missionary history. Last Sabbath we saw 1,101 persons,—old women and grey-bearded men, and maidens and wives, as well as children,—in the Sabbath school, on a rainy day. The exercises were well conducted, and a deep interest was manifested in them. There must have been more than 1,200 in the forenoon congregation, and nearly as many in the afternoon,—as good listeners to preaching as I ever saw. The senior pastor, Krikore, and his associate, Polat Avedis, are certainly men who would be deemed remarkable any where. It is delightful to see the simplicity, earnestness, and evident effectiveness with which they preach, and especially to note the affection and confidence which marks their bearing towards each other. The work of evangelization goes forward most encouragingly, with the single exception of the delinquency of the people in making up the salary which they have promised to their pastors. Here is an evil which it will cost much labor to correct.

"There are thirteen young men in the theological school, of whom eight now complete their course, and are to be licensed as preachers. In an examination to-day, and in private intercourse, they have exhibited qualities of mind and heart which it delights me to see."

MAHRATTAS.—Mr. Harding wrote from Sholapoor, April 12. "In my letter of January 12, I mentioned that there were several inquirers at Barsee. Last Saturday, four persons from that city came here, asking for baptism; and on the Sabbath, after a very satisfactory examination, three of them, two men and one woman, were received to the church. We praise God for these first fruits of our labors in this region. Our work was commenced at Barsee especially for the Mahars, but we have not been able, as yet, to exert any perceptible influence upon them. These converts, and others who are inquirers, are all from the higher castes."

Mr. Ballantine announces the admission of twelve persons to the church at Ahmednuggur, on the first Sabbath in March.

MADRAS.—Mr. Winslow, writing March 12, and reporting the mission work at Madras for the previous year, mentions the addition of seven persons to the church at Chintadrepettah, states that the schools and congregations are in as good a state as they have been for the last two or three years, but says the mission suffers constantly for want of more strength, and pleads earnestly for reinforcement. In a more recent letter, he reports the admission of three other persons to the same church, on the 3d of April. One of these was a girl, sixteen years of age, whose parents were both heathen, and who is now an assistant teacher in the girls' school in the mission compound. It was expected that one or more would be received to the church at Royuparam, April 17.

LETTERS FROM THE MISSIONS.

Dakota Mission.

LETTER FROM MR. J. P. WILLIAMSON, DATED FORT THOMPSON, DAKOTA TERRITORY, APRIL 4, 1864.

THIS letter was written soon after Mr. Williamson's return from an excursion of which he speaks. It presents many facts of interest respecting other Dakotas, as well as those with whom he is more immediately connected.

The Winter—The Indians Dispersed.

The winter upon which we entered with many apprehensions in regard to the subsistence of our Indians here has passed, and a merciful Father has given them food from day to day, in ways which we knew not of, and tempered the winter's blast to their ragged state; so that, though some have suffered both from hunger and cold, the suffering has been much less than we had great reason to fear it would be, and the number of deaths among them has been comparatively small. Early in January, it became evident that if all the Indians remained here till spring, many of them must starve, for there was not half enough food on the Agency to feed them till they would probably get more. Contrary to our usual course, we were compelled to advise as many of them as could do so, to scatter off, wherever there was any prospect of their picking up a living.

The Yanktons.

About two hundred went down the river, to the neighborhood of Fort Randall, where, partly from the white settlers in that vicinity, partly from the soldiers, but chiefly from the Yankton Indians who are settled near there, they succeeded in either begging or working for enough to keep them alive. There were only about half a dozen men among these. I have had a talk with one of those who has just returned, and who is a member of the church. He says the church members always met for worship on the Sabbath, and what pleased them most was, that many of the Yanktons were interested in the services, and would fill the house full whenever they had a meeting. They had great reverence for the worship of God—always kneeling in prayer, and trying to behave just as the Christians did. One blind man, in particular, often sent for him to go and have a meeting at his house; and many children would come to hear his little girl spell, and get her to teach them their letters. But they had no books. They said they wished some one would come and settle among them, and teach them. There are something over two thousand of these Indians,—a branch of the Sioux nation. They plant to some extent, but live principally by the buffalo chase. They have a large number of horses, with which they make two or three hunts in a year, bringing in great packs of robes and dried meat.

Going North for Buffalo.

Soon after these Indians started below, a young man who had been out trapping brought in word that there were large herds of buffalo on the plains, about one hundred miles north of this. It was a doubtful undertaking, in the middle of winter, to venture out on those prairies, where one has to travel for two or three days without wood, to hunt buffalo; and these Indians were in poor plight for such an undertaking, being without horses to carry their baggage and chase the herds, and themselves very thinly clad. But they must do something. Government could give them nothing but some soup from day to day, which did not satisfy their appetites. All the men who were here determined to go, and most of them took their families.

The Missionary Joins the Company.

There were probably fifty men, and six or seven times as many women and children. I determined to go out and spend some time with them, and I am glad I did so, though it was a hard trip. I helped show the Indians that they could travel over these wide prairies and keep the Sabbath; that they could kill buffalo without making charms; that they could live by the chase and worship God. By being altogether in their company from day to day, whether traveling or hunting, by eating with them and lodging in their tents for so long a time, I acquired a familiarity with their habits and language which may be of much service to me hereafter. I gratified my curiosity by seeing vast herds of buffalo, enough to supply New York meat-market for the winter, if they were only furnished to the butchers in their stalls; much of it, too, as fat as the best stall-fed. I secured a knowledge of the country which I was very desirous to obtain, especially of the head of the Minnesota Coteau, which I believe to be the best location for Indians in Minnesota or Dakota. I had the privilege of preaching for several days to the Indian scouts, now stationed at the Head of the Coteau. There were twenty families, either half-breeds or Indians who have been much under the influence of the mission, and were the most advanced in civilization. They received the preached word very joyfully, and I trust not without spiritual profit.

During my travels, I repeatedly met strange Indians, some of whom had been hostile to the whites; and there were two parties who were on horse stealing excursions to the white settlements; but the Lord restrained them from manifesting any unkind feeling towards me.

Those Left at the Agency—School—Meetings.

The six hundred women and children who remained at the Agency, receiving the rations of those who had left, as well as their own, fared better. The soup was discontinued and they received beef and flour. On my return, I was glad to find the school well filled, and the pupils making very gratifying progress. Quite a number who commenced with their letters are reading the Dakota Bible. There would have been more, but many of the most forward went out on the hunt. The school now numbers about one hundred, daily.

I was glad to hear from Messrs. Cunningham and Pond, that their meetings on the Sabbath, though conducted principally in the English language, were always fully attended by the Indians, and since my return I am convinced that if our house were larger, our audience would be much increased; for now, when nearly half of the church members are absent with their families, the house is full every Sabbath.

Mission to Greece.

LETTER FROM DR. KING, MAY 20, 1864.

Administering the Lord's Supper to the King.

ON the 13th of April, Dr. King wrote that for two weeks he had been quite unwell, and was obliged again to suspend his Greek preaching on the Sabbath, which he had been able to continue for just eleven months. He now writes, "My health is gradually improving, though I have not yet been out to walk,—have only been out in a carriage," and proceeds to speak of an occurrence which must have been not only unexpected, but in some respects very gratifying to him, as the notice of it will be to many others.

Last week an event transpired which was to me most unexpected. The King sent for me to administer the communion to him in the palace, it being the Easter week of the Greeks.

Early on Friday morning, the Marshal of the Palace called on me, mentioned the desire of the King, and asked if I would be willing to perform the service.

Though I was still feeble in health, and had fears lest I should not be able to perform it without serious injury, I thought it my duty to give my answer in the affirmative. The next morning, at half past ten, the King's carriage was sent for me, and took me to the Palace, where I performed the service in his chapel.

Two or three minutes after my arrival, the King entered, and as I bowed to him he came and gave me his hand, in a cordial manner. He was arrayed in his royal attire, accompanied by the Marshal of the Palace, and his Danish aid in uniform. His Counsellor, Count Sponnek, and Professor Koeppen, his teacher, were also present.

The King and the others being seated, I stood in front of the altar, and made an address appropriate to the occasion, of about half an hour. To this they all gave the strictest attention, and during a part of it, the King seemed to be moved even to tears. After the address, I offered the consecrating prayer, when the King came and knelt down on the step before the altar, just below where I stood. The others who were to receive the communion also came and knelt on his left, and I gave them the bread; after which I took the cup and gave thanks, they still kneeling, then gave them the wine, and concluded with the benediction. The King then arose, gave me his hand in the most cordial manner, and retired from the chapel. The others did the same and retired with him.

His carriage was in waiting for me at the door of the Palace, and conveyed me back to my dwelling. I was enabled to go and come, and perform the service, without the slightest inconvenience or injury to my health. It seemed as if God had helped and strengthened me, for the performance of what I considered an important duty.

Madura Mission.—India.

Annual Report.

The "annual letter" from this mission, recently received, is very full, containing much matter of interest. Only a small portion of it can be given here, with the briefest abstract of some other portions. The full statistical tables furnished must also be omitted. They will probably be used to some extent in the Annual Report of the Board. No death has occurred among the missionaries, but Mr. Herrick, after a residence of eighteen years in India, has felt it necessary to visit his native land, and the health of Mr. Webb was such at the close of the year, that he must soon leave the field, not expecting to return.

Length of Missionary Life.

In connection with a notice of these changes, and of the health of the mission, it is remarked:

We would call the attention of the Committee, and of the young men in the churches at home, to the fact, that of our number, one family embarked from Boston for India more than 27 years, and another more than 20 years ago. Two other families arrived in India 18 years since, and two others within the following two years. It will not seem unreasonable for us to ask for new recruits, to fill the places of veterans, which must sooner or later become vacant. And these facts, we would suggest, are a sufficient argument on one point at least, that those who come out to India may reasonably hope for a good period of active service in the cause of Christ.

Labors.

"The mission adopts the system of village congregations, and regards the thorough preaching of the gospel, within defined districts, as the divinely appointed method of regenerating the people;" but statements are made to show how varied are the necessary cares and labors. Seven missionaries, doing the work of their stations, spent, in all, within the year, nearly two years of time in touring, and in public business away from their families. "Six missionaries report 415 villages visited by themselves, and one gives statistics of 336 villages visited by himself and his helpers during the year."

Of the labor of the missionary as related to that of the native assistant, it is remarked by one: "There can be no doubt that the personal influence of the missionary has much to do with the formation and increase of congregations, but the usual direct instrumentality is that of our native agency. People wishing to join us go to the catechists, and the catechist brings them to the missionary. We are constantly urging the heathen to renounce idolatry; so likewise are the catechists; and it is difficult to tell whether it is more their preaching or ours that decides the people to come. It is natural to suppose, that as our native Christians and catechists are always among the people, and know better how to influence them than we do, they will be more influenced by them than by us; but it is pretty certain that without the influence and superintendence of a missionary, very few converts would be made."

State of the Field.

From *internal* causes, heathenism does not seem to be effete, or to have lost its capability of meeting the present felt wants of the people at large. No such wide spread preparation exists in this quarter of India as Christianity met with in the early ages, or as has been found in some of the aboriginal tribes of India at the present day. Yet, to some extent, a preparation does exist among the people, created by contact with Christian civilization, as represented in their European rulers, and by the general spread of Christian books and teaching. Our increase has not come from sudden accessions or extraordinary success; but by carefully watching over what we have gained, while we are vigilant in extending the knowledge of Christianity among the people.

Romanists.

Sent out as we are for the purpose, primarily, of making the gospel known to the heathen, we find a large community of Romanists. Their numbers are such as considerably to diversify the working of our respective stations. In the Madura vicariate, which extends along the Coromandel coast from Trichinopoly to Cape Comorin, Romish authorities number 141,000 adherents. Though this number is small compared with the whole population, they possess far more religious vitality than the adherents of Hindooism; and we uniformly experience far more opposition, and our people more uniformly suffer persecution from them than from the heathen. This fact has an important bearing on the results of labor in the different stations, and the disposition of the people generally towards Christianity. Of the Tirumungalum field it is said: "Very few Romanists exist in it;" one congregation only was gathered from among them. In Dindigul, 200 members of the congregations were received from them, and they are numerous throughout the region. Battalagundu has received from them 165 persons, and they are numerous in certain parts. Periaculum has received 22, and Pulney, 70. They are not numerous in those fields, while in Madura one half the communicants, and in Sivagunga, Mana Madura and Tirupuvanum, 55 persons, or five-sevenths of all the communicants received, have been from them.

In regard to the stability of these converts from Romanism, it is said: "Those who have been really converted make intelligent and stable Christians. But chiefly on account of the activity of Romish agents, congregations gathered from among the Romanists are held with much more difficulty than those gathered from the heathen." Poor people from the Romanists are more likely to receive *promises* of assistance in trouble, on condition of return, than those from the heathen; and in times of trouble the poor are greatly tempted to go where they think they may find relief.

Efforts for the Heathen.

As a general thing, each station district is apportioned into sections, and

these are allotted, each to the nearest catechist. All the villages within convenient walking distance, say three or four miles, he is expected to visit systematically, and as frequently as the duties of the congregation will permit. He is encouraged to extend his visits beyond these limits, so as to preach in all the villages of his section at least once a year. In some instances, catechists visit one village a day, in others three villages a week. It is thought, after careful inquiry at one half the stations, that the catechists spend half their time and efforts upon the heathen. In some cases, the whole time is devoted to the heathen, in others only a small fraction, according to the efficiency of the catechist and the size of the congregation. We have never done more than we are now doing in this direction; but there still seems to be opportunity for more of system in our operations than we have yet attained.

Village Congregations.

In our system of labor, the *village congregation* is an instrumentality with which we purpose to move the surrounding mass of heathenism. Here Christianity is taught, and here it is in a measure exemplified. Here the missionary comes, monthly, preaching in the villages on every side. Here a catechist resides, and penetrating into the surrounding region, carries the lamp of knowledge and life to the adjacent population. Though we now number only 199 congregations, among 3,955 villages, yet the plan of reaching and influencing the entire population by means of such congregations is a feasible one. Already we have in some sections, earnests of what we may expect all over the district.

There has been a uniform yearly increase in the number of congregations, indicating the gradual spreading of the truth, and that it is steadily gathering to it its own. The statistics are not sufficiently perfect to admit of any statement respecting the stability of the congregations for the year.

The number of persons reported as connected with the congregations is 1,922 men, 1,688 women, and 2,781 children; total, 6,391.

Castes from which the Congregations are Gathered.

There are in the District, beside the Brahmin, Merchant, Farmer and Shepherd castes, eight or ten others, reckoned from old time as independent Hindoo castes; and about forty castes, noted by Tamil writers as servants to those above them. Besides these divisions, each caste is split into clans or classes to a remarkable extent; no one of which often, if ever, eats or intermarries with another. Thus the brahmins reckon twenty-eight divisions, the merchants eight, the pariahs twenty-eight, and so on.

While there are many castes in which we cannot reckon a single convert, the statistics show that Christianity has become quite generally diffused, twenty-six different castes being embraced in our congregations.

It also appears from the statistics, in connection with further inquiries, that whether we willed it or not, these clanships have had a marked effect on the spread of the gospel at the different stations; confining, and perhaps in some cases intensifying its influence. It will be found quite generally, that the members in different congregations, of the same caste, are relatives. The story of many of our congregations is, that the members having heard of the new religion from their relatives, upon some extraordinary occasion, took the step which separated them from heathenism. By existing facts we are led to hope, that God is overruling, (and will continue more and more to do so,) this most serious of all hindrances, for the spread of the gospel and the return of the people to the truth.

Churches--Native Pastors-Contributions.

We reckon the same number of churches as last year, (29) with 1,165 members. We have not been blessed with any thing like a general outpouring of God's Spirit; but we hope individual conversions have taken place at several of the stations.

The additions to the churches by professions during the year, were 59. There are now eight native pastors, seven of whom are still connected with the churches over which they were first ordained, and "all the churches work harmoniously with their pastors." Two pastors were ordained within the year.

For many years the mission has been making effort, with a good degree of success, to call out the benevolence of the native Christians, and to lead them, as far and as soon as possible, to support their own institutions. The contributions reported for the last year amount to 1,604 rupees, 15 anas and 7 pice, ($802,) and it is said:

Apart from the mere amount of money given, we believe the contributions of this year show a positive advance in the following respects: (1.) These contributions represent, more than they have ever done before, the gifts of our *congregations* and *churches* at large; and (2,) they were not made by the people as an *occasional* gift, but in many cases, with set purpose to enter upon the support of their own religious institutions. It has from the first been the custom to require from churches under native pastors a certain portion of the pastor's support. The effort of this year has had a similar object in view in all congregations where there are catechists. True, for various reasons, we have not succeeded in all our congregations; but a beginning has been made.

During the year, 59 Bibles, 154 Testaments, 3,169 Scripture portions, and 30,128 Tracts have been put in circulation. Something has been accomplished in the way of sales.

Native Helpers.

In all, including the eight pastors, the mission employs 117 helpers "in the care of congregations and imparting religious instruction," embracing "persons of all grades of piety, ability, and education," but the best who can be had. There are also 61 school teachers, 9 of whom are females. The report says:

We believe that He who seeth not as man seeth, beholds virtues and strength of character, where we often fail to see them. Certain it is, that many of those in our employ suffer uncomplainingly, from year to year, the indignity of being excluded from the houses of all their heathen relatives, and of being denied social enjoyments, simply because of their relation to Christianity.

Thirty catechists in our employ are graduates of our seminary; 25 others enjoyed the benefits of a shorter course; 25 were educated in other missions; and a large number of the remainder have been instructed for a year or more at the seminary. For the purpose of supplying the religious training in which so many of them were deficient, and at the same time encouraging those who have received some education in continued habits of study, the mission appoints lessons in Bible Theology, &c., in which they are examined at the half yearly meetings.

We look forward to the day when we shall have better prepared, better developed, and more devout helpers in our work. It is not to be disguised that the great want of the mission is men, fitted by nature, grace, and education, for the work of catechists. But in the mean time, we give thanks that there is, through God's grace, so large a body of men who are in a measure qualified for the duty of instructing others in divine things.

Seminary and Girls' Boarding School.

Some notice of the Pasumalie Seminary appeared in the Herald for February. It numbers 71 pupils, of whom 10 are in the "preparandi" and 6 in the "catechist" class. Seven students were received to the church during the year. Of the girls' boarding school it is said:

Mr. Randall remarks, "We have reason to be thankful for the progress made

in the school during the year." Not far from 300 girls of the district have received more or less education in this school; and the good effect of this is seen in many parts of the district. Twenty-two girls have been admitted to the school this year. Some have been thoughtful regarding their religious welfare, and some, we hope, have been truly regenerated. Four united with the church in December, making the whole number which the church has gathered from the school, sixty-three.

There are reported in the tables, 59 common schools, embracing 368 Christian and 550 heathen boys; 116 Christian and 28 heathen girls,—in all, 1,062 pupils.

Itinerancy.

Several communications have been published in the Herald respecting efforts in the systematic itinerating work upon which the mission has entered. The report makes the following statements in regard to results, thus far, of this work.

1. The gospel has been preached in 336 villages and hamlets, to audiences which in the aggregate have amounted to 20,000 persons; and a large number of tracts and scripture portions have been left behind to continue the work begun. This has been done in a region where there had been before little or no preaching of the truth.

2. A careful exploration of our field, revealing its wants, has been made, opening also a way for special effort, discovering communities favorable to the gospel, and finding remnants of old congregations, or persons who had strayed from us.

3. A reflex influence upon missionaries and catechists has been exerted, exalting our views of the greatness of the work yet to be done, while it has encouraged our hearts by showing us something how far religious knowledge has spread among the people within the last twenty years.

4. Another result is, the beginning of a new interest among our congregations in the work of evangelizing all their countrymen. This is as yet more theoretical than practical; but we look for growth in it, as the itinerancy goes on and becomes familiar to them.

5. There is, in general, the opening of a door into a new field of labor, every way attractive and interesting to those who wish to serve their Master. We speak from experience when we say this. There are fields in India where they who seek for glory and honor and immortality, may take the sword of the Spirit and the shield of faith, and achieve more glorious conquests than any which the princes of this world have gained. We invite, nay, we entreat young men on the threshold of the ministry, to consider their privilege and duty, and come over and help us.

Sanitarium—Dispensary.

Some notice is taken of the advantages of the Sanitarium, which, though built originally in an uninhabited locality, is gathering around it a considerable native population, and has become, as a station, "the centre of evangelical influence among the hill villages," with an organized church, and an average Sabbath congregation of 80. The dispensary has been opened each morning during the year, with a religious service at seven o'clock, followed by attention to the sick. From January 5, to December 23, the aggregate of daily attendance, by persons who received medicine, was 7,815. English residents at and near Madura have contributed liberally to meet the expenses of the institution for medicine; a number of heathen also have contributed for the same purpose, and some have shown much gratitude for favors received, and interest in the Scriptures and religious tracts.

Conclusion.

In concluding this report for the year, we would note the following particulars.

1. Christianity is slowly but surely advancing in the district. Christian institutions are being established and taking permanent root among the people themselves. We feel that there is every encouragement for patient and hopeful labor.

2. We have on our hands fourteen stations in which congregations have been

planted, each needing, for the thorough establishment of Christianity, the presence of a resident missionary. We have already begun an itinerant work requiring the service of two or three men, and which is not less important than the station work to the advancement of Christ's cause in the District.

3. We have for the supply of these fourteen stations, and the manning of the itinerancy, eleven missionaries, including a physician. We wish Christians at home to understand that the cause of Christ in this District is in pressing need of more men and more means, for the bare maintenance of our present work. We appreciate the exhausting nature of the war, if not in respect to the resources, yet as to the noble hearted men of our churches. Still, our great necessities embolden us to urge upon the renewed consideration of brethren in our native land, those last words of the great Captain of our Salvation: "Go ye into all the world, and preach the gospel to every creature."

Mission to Eastern Turkey.

Station Reports and Letters.

Reports from four of the stations of this mission were given in the Herald for June. Others have now been received, of which a brief outline, with extracts, will be presented here, in connection with letters from the same stations.

Bitlis.

The report from this station says:

Our Protestant community has increased in numbers and strength. Knowledge is being diffused among the Armenians, and we see the heavy throes of a people awaking from a long night of slumber and spiritual death, such as Germany saw in the days of Luther. The moral changes that the gospel has already wrought in our own field seem almost incredible, even to us who behold them. The truth preached is having its proper effect on the individual heart and conscience. Protestants are making restitution of money and goods, obtained by fraud when they were Armenians, and are now learning that, in their trade and business relations, godliness is profitable unto all things. And the power of the truth, and their example, are fast changing the business principles of the whole city; fraud is much less common than formerly.

In the early part of the year, we had the most severe case of persecution to report that has occurred in the history of our work. The Pasha was removed from office for the part he took in it; at present, the enlightened party, which is not particularly hostile to our work, seems to be in the ascendant; and we can carry on our operations in comparative peace.

The tax list of the Protestant community has been separated from that of the Armenians, and extortion will diminish. The Protestants have formed a Domestic Missionary Society, are supporting a colporter in the villages, and their contributions are said to be, in proportion to their ability, "tenfold more than those of any church in America." The average attendance on Sabbath services has increased. The school has now twenty-two pupils, and the example of the Protestants has provoked many, so that men, women and children, in all parts of the city, are seeking teachers, that they may learn to read, the demand being greater than the supply. Efforts among females have not been without success, as some appear to be now earnestly seeking the way of salvation. There is a theological class at the station, with six members. The work at out-stations appears promising, and Van is still spoken of as urgently calling for permanent missionary effort.

Letter from Mr. Burbank, February 23, 1864.

Tour to Van.

Mr. Burbank first mentions in this letter, a tour in the autumn to Van, where he found a readiness to receive the truth, beyond what he had expected,—and then refers to various matters at Bitlis, confirming the statements of the report.

We had the most unrestrained con-

versation with men of various classes [at Van,] freely passing through all quarters of the city and suburbs, visiting men at their offices, stores and shops, and receiving also return visits from various classes at our own home. There are, doubtless, many worldly motives inducing some of these men to wish for the coming of a missionary; such as the greater advancement in learning, freedom from oppression, greater security of property, and larger business; for they have learned that where the missionary goes, all these follow of course; but some also have a real interest in the truth, and earnestly desire that it may be preached in their city. They were deeply interested in listening to the gospel while our helpers and we were there. How extensive this movement is, it is impossible to say, but we know that there is such a movement. I could give names of men from all classes; merchants, artizans, laborers; yes, and priests too, who have seen the emptiness of their dead forms of religion and wish to learn the truth.

A Missionary Wanted.

The Armenians of Van and its villages number ninety thousand, and we see from the above facts, and from many other things which it is not best to make public at present, that the battle between truth and error has commenced in the midst of this great multitude; and while the hosts of error have the most cunning and skillful leaders that can be found in all the empire, there is no man to take the lead on the side of truth! I say it to the shame of the ministers and theological students in America. It has been known for some years that Van was open to the truth; appeal after appeal has been made for men to come and lead the movement that has commenced; and where is the man who has said, or who does or will say, "Here am I, send me"? It has not been a question whether men would be received there, or whether they would do good; but it has been—Who will head a movement already commenced? It is the Macedonian cry, "Come over and help us," that sounds in our ears from Van. O that some Paul might hear it! Is the spiritual slumber so profound, or the din of arms so loud in our beloved land, that the cry of these perishing men cannot reach some listening ear? O, how earnestly those men pleaded with me for a missionary.

The Work at Bitlis.

During this winter, our work has entered on its second stage. Before, it had been seedtime, but now, we are reaping a glorious harvest from the seed that was sown in weakness and many tears. We have recently examined eleven persons for church membership; and of these, probably six or seven will be received now, and others after a short time. This will be the first evangelical church organized in our field. The examination has been delightful to us. The work of the Holy Spirit on these once dark minds has been made so evident that we have been led to exclaim: "How wonderful have been God's dealings with them."

Interest among Women.

Hitherto we have mourned because our work did not appear to reach the women, but now there seems to be a great awakening among this class. Several have become regular attendants at chapel, and some are under deep religious impressions. We hear o women and girls in all quarters of the city who are learning to read; many being greatly surprised that a woman should have mind enough for such a wonderful accomplishment! We believe the time is at hand when the Armenians will demand the Bible, in the spoken language, as a text-book in their schools.

Increased Honesty.

"The entrance of thy word giveth light," and the entrance of the light of truth is fast revolutionizing the morals

of this city. According to the people's own confession, formerly, not only was their trade conducted fradulently, but *their trade—their business—was to defraud one another.* Now, many of the Armenians even have reformed their business, while honesty has made some of the Protestants prosperous. Such homage truth acquires even among thieves. In a thousand ways, which no pen can describe or mind appreciate, unless one sees the change, the truth is triumphing in its general progress among us.

Kharpoot.

STATION REPORT.

At this station, "there has been steady and gratifying progress in almost every part of the work." The Scriptures have been much distributed, and occasion not a little discussion. Many Armenians now gather together in different places, on the Sabbath, to hear the reading of the Word of God. In one school-room, attached to an Armenian church, "it has become a fixed custom to spend a good part of every Sabbath, listening to the reading of the Bible. From fifty to one hundred persons are generally present." Thirteen members have been added to the church during the year, which now numbers eighty-four, and good hope is entertained respecting "at least forty persons, besides members of the church," in different parts of the field, that they are true Christians. The native pastor at Kharpoot is doing well. There are fourteen out-stations, at most of which the advance has been rapid. Notwithstanding "short crops," "hard times" and "deep poverty," "the people appreciate, more and more, their duty as to the support of their own gospel institutions."

Missionary Efforts of the Protestants.

The report concludes as follows:

One of the most hopeful tokens for good at present, is the active missionary spirit developing among the people. Bible and missionary societies have been formed, at the station and several of the out-stations. A fund is contributed to the Bible societies by the members, as a working capital; books are purchased by the wholesale, at twenty per cent discount, and the members engage personally in selling. This puts the work of Bible distribution into the hands of the people, where it belongs. While the whole number of Scriptures and Scripture portions sold during 1863 was but 576, during one month at the beginning of 1864, about 400 were sold. Scarcely any thing smaller than the Testament is kept for sale. Of other book, 1,712 volumes were sold the past year.

The special object of the Missionary Societies is to reduce to a system the duty of those who have the light to give it to those who have it not, especially in the villages. From eight to twelve members of the congregation, or even more, go out from the city every Sabbath, two and two, to the neighboring villages. They are, in general, very cordially received, and gather together a good company to listen quietly to the reading and explanation of the truth. This is the plan of operations also at the out-stations. In this work *Perchenj* is in advance of every other out-station. The brethren there are very earnest, and have scattered a large number of books among the other villages in that part of the plain. Four men go out every Sabbath, two of them regularly to Hooeli, which was once an out-station. The field proved unfruitful, and we withdrew to more promising places, but from thirty to fifty persons now meet with our Perchenj brethren, and through their influence a Protestant school of more than forty scholars has been opened, without any pecuniary aid from us.

This new missionary movement is awakening a lively interest in the villages, which we hope will not die out; and what is scarcely less important, it is having a very happy reflex influence upon those who engage in it. The Sabbath visits of the brethren appear to enlist more attention than those of the students even, as the students are suspected of working for pay, or because it is their business.

Although we have not witnessed a

marked revival, as we have desired, we yet see on every hand the tokens of progress. The congregations and schools are larger than ever before; the Scriptures are gaining a wider circulation; the truth is exerting a more controlling influence upon the faith and practice of nominal Christians; and we look forward confidently to a prosperous future;—a future full of labor and trial and perplexity, it is true, but, with God's favor, a future full of blessing to the hundreds of villages, and the hundreds of thousands of souls all about us.

LETTER FROM MR. BARNUM, MARCH 1, 1864.

The Missionary Spirit.

This letter follows up and confirms the statements of the foregoing report from Kharpoot, giving other particulars in regard to the missionary spirit and efforts of the Protestants, which are calculated to awaken much satisfaction and gratitude.

I think that our work, as a whole, never gave us greater encouragement than at present. The new missionary spirit which has been kindled among the people, as mentioned in the report, is giving new life and energy to the various agencies which we employ. Of course we cannot tell how abundant the fruits are to be, but all the signs are encouraging. This is a state of things which we have much desired to see, but have never been able to realize before. Our people have been active in talking with others as they have had opportunity, but they have never before undertaken any systematic plan for the villages. The spirit is contagious, and is spreading throughout the field. Each one of the out-stations is beginning to assume the responsibility of caring, to some extent, for the villages in its own neighborhood. Some go during the week, on business, and take books with them. They, being old neighbors, acquaintances and friends, are much more readily received than our own helpers, as they excite less suspicion. In this manner, Bibles and Testaments have found their way into many places which we have sought in vain to reach, even to that extent.

Efforts of Boys.

In Hoghi, even the boys in the school have an evangelical society. On Saturdays they meet by themselves, have prayers and singing, and the reading of a tract. The next day they go out two and two, to the houses of the Armenians, among those who never come to the chapel, and ask the privilege of reading a chapter from the New Testament. This is seldom if ever refused. As they are children, they find a hearing often when older persons would not. Sometimes, too, they close with prayer. This on the whole, interests and pleases some who might be expected to oppose. One man, who has been very indifferent if not an actual opposer, was a good deal awakened by hearing one of the smallest of these boys, on his return from school, talk to some wicked boys in the street for their mischief. He reminded them that God saw them and was angry, and would enter into judgment with them. The man, who was near and listening, felt his slumbering conscience aroused, and at once began to examine the Scriptures with reference to his duty.

Instance of Meekness—Its Effect.

In a village near Heusenik is a young man who has recently become persuaded of the truth. He procured a Tract Primer and began to learn to read, going to Heusenik to be taught. One of his neighbors, seeing him one day with the book in his hand and reading, gave him a beating, but the young man took the blows in silence, replying not a word. The other looked at him a moment in wonder, and then, taking from his pocket the price of a Primer, said, "I have beaten you without any just cause and you have not retaliated. Take this money and buy me a book, for I want to learn to read too, and become like you."

A Promising Man.

I have become very much interested in a man about 35 years of age, who joined the church last summer. He has accompanied me on some of my tours this winter, and appears to know nothing among men but Christ and him crucified. I think there is no person among us who is so much in earnest as he. When an Armenian, he was counted quite learned, having had a taste for reading and study from his youth. He now appears to have consecrated all to Christ, and it is his own desire to enter the seminary and prepare to preach. This, we too greatly desire. He says he is willing to live on bread and water if he can accomplish this object. But he is in debt. At the time of the Crimean war, he enlarged his business, which was promising, and the sudden termination of the war made him a bankrupt, as it did many others. His debt at first was $15,000, but by prudence he has reduced it to 1,000; yet in these hard times, I fear it will take him a long time to free himself from the heavy load. He has a good mind, sound judgment, ardent piety, and a singularly happy tact in addressing others. We think he would make an admirable pastor, after a little training. The payment of this debt would put this excellent and greatly needed brother into the work.

ARABKIR.

LETTER FROM MR. RICHARDSON, MARCH 1, 1864.

A Good Work in Malatia.

Mr. Richardson, of the Arabkir station, writes from Malatia, where he has spent half the year, and mentions, as he says, "some of the signs of a good work" in that city. What he says of the movement by Armenians, and how it is made to work for good, is of special interest.

Notwithstanding great and untiring efforts made by both the Armenian and the Papal ecclesiastics to prevent it, our congregations and schools have been about as large as last winter, when there was very much less of such opposition. A few individuals have recently, with great apparent interest and sincerity, embraced the truth, and are zealous and active in making it known to others. One of these is a lad of about sixteen, whom his own mother, at the instigation of her religious guide, drove out of doors for his faith, in the coldest part of the winter. He threatened that if she did not do so he would not give her the sacrament at Christmas, and so her superstitions prevailed over her natural affection. But having received the communion, she has since harbored her child, not however without being subjected—herself and her son—to petty annoyances and persecutions. Only last Sabbath, the boy was imprisoned on a mere pretense, the real object being to keep him from our congregation.

Movement of Armenians.

Besides two services in the chapel on the Sabbath, and one on Wednesday afternoons at the boys' school-house, a prayer meeting has been held on Tuesday evenings, in my study. These meetings continuing to increase in interest and numbers, we have recently been compelled to remove them to the chapel, and have felt encouraged to repeat them on Saturday evenings. Evidently to keep people from these, the Armenians have appointed a meeting for every evening in the week, in each of the twenty-four wards of their part of the city. These meetings they style *jogovarans*, or chapels, in imitation of our place of meeting. It was designed to have the Scriptures and the church books, in the ancient language, read in these assemblies; but the people insist on having the Bible, and the Bible alone, and that too in the modern vernacular. So every night the blessed Book of God, in the language they all understand, is attentively read and commented on, in twenty-four assemblies of 40 and 60 persons, in this hitherto benighted and besotted city. Our friends and helpers frequently

attend, when we have no meetings of our own; and when present, they are generally invited to take the lead. Indeed, they are rather sought after; as being more intelligent readers, and capable of communicating more information than others.

At each of these places of meeting a weekly collection is taken up, the design being to establish a school in each ward, to be independent of the ecclesiastics and primates, where the children can be instructed in the modern language. It is said, that in some of the wards, considerable sums have already been raised, and that the movement bids fair to succeed.

Light Reaching all Dark Places.

There is thus no corner of the land, however remote or dark, which is not being penetrated by the light of the gospel. The whole Armenian nation is being evangelized, though but comparatively few are willing to incur the odium of confessing themselves Protestants. The fetters of ages are falling from minds disenthralled. Let Christians pray that the Spirit, in his converting and sanctifying power, may be granted to these waking souls; and that they may find strength and grace to come out from the world, and confess Christ and the truth before men.

Western Turkey Mission.

SIVAS.

Letter from Mr. Livingston, March 19, 1864.

This communication, though brief, notices some facts of an encouraging nature. Our brother speaks of a severe illness, by which, brought near to death, he was prevented from doing what he had designed in the way of preaching and other missionary efforts; and then deep snows and severe weather rendering touring impracticable until February.

Tour among Villages—Ignorance.

I have recently returned from a visit of ten days among the villages in the vicinity of Sivas; and though the journey was a more perilous one than I would have dared to undertake had I known the true condition of the roads before leaving home, I was so kindly received by the people, and saw so many things to encourage us in our labors, that it was on the whole the most pleasant tour I have ever made. I went as far as Zara, twelve hours from Sivas, visiting villages on the road, was every where well received and listened to with attention, and doubt not I should receive a cordial welcome were I to visit the same places again. To all who were able to read I gave tracts. Two Bibles and three Testaments, besides several Spelling Books were sold. When we speak of selling books in the villages, it must be borne in mind that very few can read. It is the exception among the men to find one able to read, and such a thing as a woman who can do so is unheard of. Indeed, so far as I now remember, during my recent tour, the only thing I said which met with decided opposition was, that it was a good thing for girls to learn to read. To this there was a general outcry,—"What good will it do a woman?" "What does a woman know?" "A woman can't learn any thing." "Women must work," &c. When I told them that all the people in my country, not the men only but the women, could read, they opened their eyes very wide, and held up their hands as they had done a little while before when I told them that the world turned over every day.

Zara—Progress at Sivas.

Zara, which for some four years has been without a helper, with the exception of a few months one winter, is now provided with a man who is taking hold of the work in good earnest. He was sent there in October. There is now a congregation of from thirty to fifty on the Sabbath, a school of twenty-five pupils, steadily increasing in numbers,

and a good attendance at the Wednesday evening prayer meeting.

A Bible was sold at Zara to a company of young men, who had been accustomed to meet together on the winter evenings to smoke, tell stories, &c. It had been proposed that they should get a book, and one of their number read aloud while the others listened. The Word of God was purchased by them for this purpose.

In the city of Sivas, though in the main our work is much the same as when I last wrote, we are not without signs of progress. While the average attendance at the preaching services and Sabbath school have not materially increased, the number of *regular* and *attentive* listeners is greater than I have before seen; and at no former time have so many people visited us for religious conversation as during the past winter. In addition to this, a cordial good feeling, on the part of the people generally, has cheered our hearts and encouraged us in our labors.

PROCEEDINGS OF OTHER SOCIETIES.

METHODIST EPISCOPAL SOCIETY.

THE last Annual Report of the Missionary Society of the Methodist Episcopal Church presents the following statistics, showing a progress in the missionary work of that church worthy of all praise.

THEN AND NOW.

Receipts of the Treasurer in 1849,	$104,579
" " in 1863,	470,768

Foreign Missions in 1849.

	Missionaries.	Members.
Liberia,	15	1,063
South America,	1	51
China,	3	..
Germany,	1	14
Oregon and California,*	13	404
Total,	33	1,532

Foreign Missions in 1863-64.

	Missionaries.	Members.
Liberia,	15	1,476
South America,	3	100
China,	32	125
Germany,	38	3,375
India,	27	135
Bulgaria,	3	. . .
Scandinavia,	..	†911
Total in 1864,	129	6,122
Total in 1849,	33	1,532
Increase,	96	4,590

Domestic Missions in 1849.

	Missionaries.	Members.
German,	108	7,128
Indian,	17	1,075
Scandinavian,	2	50
French,	1	. . .
Welsh,	3	50
Total,	131	8,303

* Were counted as Foreign Missions in 1849, being at that date beyond all "conference" limits.

† Statistics for last year not received.

Domestic Missions in 1863-64.

	Missionaries.	Members.
German,	255	20,517
Indian,	13	1,239
Scandinavian,	32	2,112
French,	1	53
Welsh,	3	131
Total,	304	24,052

The above do not include our nine hundred or more ministers in the American work who are engaged as pioneers on our frontiers, or, what is equally important, are engaged in edifying feeble charges until they shall be able to support themselves and become contributors in turn to the missionary treasury.

TURKISH MISSIONS AID SOCIETY.

The annual meeting of this Society was held in London, May 12th, the Earl of Shaftesbury, President of the Society, in the chair.

The proceedings having been opened with prayer, the Secretary (the Rev. H. Jones) read the Report:—It commenced by saying that during the past year it had pleased God to deprive the Committee of the valuable services of their deeply-lamented Secretary, the Rev. George Royds Birch; adding, that although it was due to memory, as well as the feelings of all who knew him, that on that occasion they should unitedly record their regret and their condolence with his bereaved widow and family, yet they trusted that He who launched, as they firmly believed, the humble Society, so long conducted by their departed brother, and who had made it the means of so much good, would graciously continue to watch over it, to prosper it,

and to make it an increasing blessing. The American war had, it was remarked, been indirectly a trial to that and many other Societies. The Committee had scarcely ventured to hold meetings or to solicit contributions during the severe distress which had visited the suffering operatives at home. Other trials might be mentioned, but they forgot all in view of the manifold blessings and the great prosperity which attended the missions in the East. Proceeding to speak of the object and actual operations, the Report said that the object of the Society is to afford assistance to the American missionaries, who in the time of the Crimean war rendered invaluable services to the English sick and wounded in Turkey. Instead of sending rival missions, where the work was being so well done, it was thought far more advisable to supply such auxiliary resources as were needed. The Turkish Missions'-Aid Society is composed of Churchmen and Noncomformists, and its constitution exhibits a practical instance of the active co-operation in the cause of missions between Christians of England and America. The Society, however, did not confine its aid to the American missions, the Committee having sent 500*l.* towards the support of Bishop Gobat's schools. The report for the year 1863-4 stated that the pecuniary aid rendered by the Society to the missions in the Turkish empire since its formation amounted to 21,000*l.*

The Treasurer's account showed that the balance from the year 1863 was 210*l.* 7s. 11d., that the receipts from subscriptions and donations from the past year amounted to 2,664*l.* 16s. 1d., making a total of 2,875*l.* 4s. Of this sum, grants were made to various stations amounting to 1,611*l.* 14s. During the past year 110 native agents had been supported by the Association, and efforts were still being made to enlarge the sphere of its usefulness. The American missionaries form the most numerous evangelists in Asia Minor, Mesopotamia, Syria, Armenia, Kurdistan, and as far as Oroomiah in Northern Persia. Their Missions have been established upwards of 30 years, and consequently enjoy the advantages arising from the acquired confidence of the Turkish authorities, of intimate knowledge of the populations, their prejudices, and their languages, "crowned with the manifest seal of the Divine co-operation in their extended triumphs."

Several addresses were made, and the Chairman remarked, at the close of the meeting:

He could only express an earnest hope that the cause of Turkish Missions would not be allowed to droop; that they would all contribute to the utmost of their power, and exercise all the influence that they could on the minds of others to secure for them adequate support. This was a matter of singular importance at the present time. He was sure that if, through their neglect or parsimony, that admirable body of men, the American missionaries, were not sustained in their work, and were obliged to relinquish it in consequence, they would not be able to find another body of agents equally distinguished for judgment, good sense, piety, and ardent zeal in the prosecution of their labors. He would say once for all, that they might depend upon it that if that excellent body of men were removed they would never be able to replace them in this generation.

MISCELLANIES.

A Threatened Evil among the Zulus.

Mr. Lindley, of the Zulu mission, writes, in a recent letter: "I should look on our whole field with increasing satisfaction and hope but for my fear that the natives may become largely addicted to intemperance. Thousands of acres along the coast have been planted with sugar cane, and other thousands will come under the same sort of cultivation. A number of small distilleries have been erected, and others will soon rise up to help on the evil work. The planters find it not easy to get the number of laborers they wish to employ. Those of them who have distilleries, and daily dole out a measure of their poison, have least difficulty in getting the help they need. There is a stringent law against the sale of rum to the natives, but it is a dead letter, because the sale, under license, to every white man, is free. The law was made by the Government not by the people, and few of the latter care to see it maintained. If I have been rightly informed, many of the natives are now drinking in a way that will soon lead them on to confirmed intemperance. This is, in prospect, a frightful evil; and I see no

ground for hope that any thing will be done to avert it. I am sorry to throw this shadow over our prospects, and shall rejoice should the future prove me to be only a croaker."

A PLEASANT ITEM FROM CHINA.

The Presbyterian Home and Foreign Record for May, announces that the Presbytery of Ningpo, on the 25th of January last, licensed six young men to preach the gospel; and there is a prospect that one or more of these will be ordained, either as evangelist or pastor, in a short time. "The report of the two churches under the care of this Presbytery, which has come to hand since our last issue, shows that eighteen new communicants were admitted to one of them, and thirty to the other, during last year. What reasons for thankfulness to God are presented by these brief statements!"

REV. JAMES H. SCHNEIDER.

Who Will Take His Place?

The following "thoughts,—impulses of the heart,"—were penned in the hope that "they might reach some hearts and do good," by a female laborer now in the United States from Turkey, who has long and deeply felt the need of more missionaries there. They were received just too late for the June number of the Herald.

"In the Congregationalist of May 13, as I was just about to lay it aside and retire to my rest, I glanced over the death list and read—'Rev. James H. Schneider'! Sleepiness no longer overpowered, but a wave of anguish and disappointment seemed to roll over me, and I said in my heart —'Thy ways, O Lord, are indeed mysterious.' I was tempted to say, 'Why, oh why must this have been?' and again I read, to assure myself that it was even so, —that at Key-West, in Florida, Rev. James H. Schneider, a chaplain, and son of Rev. B. Schneider, the missionary in Aintab, had died; and I found relief in acknowledging—'Thou, O Lord, hast done it. Thou couldst have spared the life of this young man, but thou knowest the end from the beginning, and with thee there are no mistakes.'

"But why did I feel thus moved by the death of one whom I had never seen! Because I love the missionary work, and young Schneider was to have been a missionary. Last year it was my privilege to be a guest in the house of his father in Aintab, and I remember well the photograph on the wall, of this his eldest son, and the expression of earnest gratitude and happiness on the dear man's face, as he told me of the many testimonials he had received from those interested in him in America, respecting his promise as a scholar and a Christian, and that he had consecrated his future life to the missionary work. With what pleasure, too, did we look upon that other photograph—of one who had pledged herself to be the sharer of his many toils and discouragements in that distant land. Both were ardent and hopeful; and we congratulated the parents, and rejoiced ourselves, in the prospect of such a reinforcement to our thin and crippled ranks.

"But while yet prosecuting his preparatory studies, he was 'drafted,' and his conscience told him to go and help his country—*not* the land of *his* birth,—through her great struggle. And now he has given his life for her; and many hearts will mourn, not only here, but in that distant land;—the Armenian playmates of his childhood, who had expected him back to be to them and their children a spiritual teacher; the missionaries, who are patiently waiting and working, and longing for more men to come over and help them; and those fond parents! God will strengthen them. He has never failed them in former, repeated seasons of affliction, and He will not fail them now; for they have put their trust in Him, and rejoice in *all* his holy will and pleasure.

"But will there be no one to go and take his place, as a soldier of the cross, among that people, who so much need those who will lead them in their efforts to establish Christ's kingdom? Is it true —as I heard a good man say recently in a prayer meeting—that 'There is nothing else to think of or pray for now but America'? Could America afford *now* to do without the unceasing, fervent and effectual

prayers of the thousands of those who have, through her instrumentality, been converted from heathenism and false systems of religion, to a pure Christianity? They and the millions yet unconverted, and the *few* missionaries who have volunteered to go and fight the battles, and do the work for the churches here, *must* not be forgotten before the throne of grace, nor their resources cut off when there is so much of money for every thing else. The war cannot be held up as an excuse for neglect. Gold finds its way out of our country, to be returned in fancy goods, and cigars, and an untold amount of luxuries, in which we all, more or less, indulge ourselves, and why not let some of it, yea a goodly proportion, go for the feeding and gladdening of souls ready to perish for lack of the bread of life! Every individual, professing to love and obey Christ, is responsible for his fulfillment of the duty enjoined by the command—'Go, teach *all* nations.'"

Mrs. Caroline W. Ball.

An obituary notice of Mrs. Ball, wife of Rev. Jasper N. Ball, recently connected with the Western Turkey mission, whose death was noticed in the Herald some months since, has recently been received. She was born at Chatham, N. J., February 3, 1831, and died at Oconto, Wisconsin, December 13, 1863. Her father, (Calvin D. Smith,) died when she was a child, and her mother also before she entered on her missionary work. Just as she was commencing the Christian life, in her youth, she came under highly Christian and missionary influence in the school of Mrs. Cook, at Bloomfield, N. J., but even earlier than this, seems to have been interested in the missionary work, not remembering a time when she did not love to attend the monthly concert. She was married to Mr. Ball, July 9, 1853, and on the 20th of the same month, sailed with him for Smyrna. The first six months of her life abroad were spent at Trebizond, the next four years at Cesarea, and the last three years at Yozgat. Her health having failed, her husband returned with her to the United States in the summer of 1861, with the hope that a sea voyage and her native air might arrest the progress of disease. But neither this measure nor medical skill could avail, and after three years of patient suffering, she slept in Jesus, confidently looking forward to a blissful immortality.

Mrs. Ball possessed a "clear," "well developed," and "evenly balanced" mind, with "an ardent thirst for knowledge," and "those qualities which are eminently desirable in a missionary." Among these were prudence, self-possession, self-reliance,—so that she was not dependent upon the presence of friends or social enjoyments for happiness,—fearlessness, and excellent common sense. Such was her mental constitution that she was never so confident respecting her own spiritual state as many are, and in her last days she said, "I have no sights or visions, but a sweet assurance that all will be well." Her chief regret was that she had practiced so little self-denial,—had done so little for Christ. "To her other characteristics she added indomitable perseverance, great energy and firmness, combined with a cheerful and lovely disposition. The sister who was longest associated with her on missionary ground says: 'I think I am correct when I state, as I have often done, that the zeal and devotion to the missionary work which she ever manifested, I have never seen equalled by any other person. Every thing else took a secondary place, and was subordinate to the great work for which she had given herself. At Yozgat, I should think, judging by what I have heard from those who received her instructions, her efforts were still greater. Those who knew her well here, and also at Yozgat, will never forget her. Though dead, she yet speaketh.'" Another testifies: "Of her, only pleasant thoughts remain." "The earnest, faithful, and successful missionary, the loving wife, the affectionate mother has gone; but she has left to her family and friends an inheritance of blessed memories, more precious than silver or gold."

Murder of a Missionary.

The Presbyterian Board has received from India the afflictive intelligence of the murder of a much esteemed missionary at Lodiana, Rev. Levi Janvier. He was

absent from his station, spending a few days in missionary work at a fair, or mela, at Arumdpore. A Methodist missionary writes respecting his death: "On Thursday night, March 24th, an Akali fanatic, a Seikh named Bhog Sing, who had been overheard by the police threatening to 'take some Feringee's (European's) life,' and who had been kept by the police accordingly under surveillance during the fair, attacked Mr. Janvier as he came out of his tent to give directions to his servants for next morning's march, and with three or four rapid blows of a club on the head, rendered him insensible. He died the next morning, and was buried, I learn, at Lodiana. It is said great excitement prevailed among the people, who wanted to cut the murderer to pieces on the spot; and we learn that Mr. Janvier's funeral was attended with marked respect by thousands of natives at Lodiana, where he had resided for years, doing good to all men.'

MEETINGS IN BEHALF OF THE BOARD.

A meeting in behalf of the Board was held in New York, as usual, on anniversary week, at Irving Hall, Friday morning, May 13. Wm. E. Dodge, Esq., occupied the chair, and made the opening address. Addresses were also delivered by Rev. Messrs. Lyons from Syria, Doane from Micronesia, and E. E. Bliss from Constantinople, missionaries of the Board; and by Rev. R. R. Booth, of New York, and Rev. Lachlin Taylor, delegate from the British and Foreign Bible Society to the American Bible Society.

A similar meeting was held in the Tremont Temple, Boston, Thursday evening, May 26. Charles Stoddard, Esq., presided, a statement was made by Dr. Anderson, senior Secretary of the Board, and the meeting was addressed by the Rev. E. E. Bliss, from Constantinople, Rev. E. K. Alden, of Boston, and Rev. Lachlin Taylor.

DEATHS.

At Oroomiah, Persia, March 7, MARTHA HARRIS, daughter of Rev. J. G. Cochran, of the Nestorian mission, aged five and a half years.

DONATIONS.

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Freeport, Mrs. S. A. Hobart, 12 00
Harrison, Mrs. S. Blake, 5 00
Mechanic Falls, Cong. ch. 4 05
Portland, 2d parish, Foreign miss. circle, 20 00
Yarmouth, Cong. ch. and so. coll. 84,75; m. c. 29,36; la. for. miss. asso. 40,10; 154 21—195 26
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Farmington, Cong. ch. m. c. 25 00
Kennebec co. Conf. of chs.
Gardiner, Cong. ch. m. c. 16 00
Waterville, Cong. ch. and so. 21 67—37 67
Lincoln co. Aux. So.
North Boothbay, Cong. ch. 11 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Hammond st. ch. 80 00
Garland, Cong. ch. 13; friend, 10; 23 00—103 00
371 93
Bucksport, Cong. ch. and so. 50 00
Gilead, Mrs. H. Richardson, 2 00
Machias, A friend, 20 00
North Belfast, Several little girls, 5 00
Norridgewock, Cong. ch. m. c. 13 00
Turner, Miss A. Carey, 3 00—93 00
464 93
Legacies.—Portland, Eunice Deering, by L. Sabine, Ex'r, 100 00
564 93

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Alstead, Rev. D. Sawyer, 2; cong. ch. 7,63; 9 63
Hinsdale, Cong. ch. and so. 182 00
Keene, Cong. ch. m. c. 7,66; a thank-offering, 10; 17 66
Roxbury, B. Nims, 10 00
Swanzey, Cong. ch. and so. 15 85—235 14
Grafton co.
Campton, Cong. ch. and so. 13 00
Canaan, do. 8 00
Haverhill, 1st cong. ch. and so. 89 71
Piermont, An individual, 1 60—112 31
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Manchester, Franklin st. ch. and so. 80 00
Merrimack, Cong. ch. and so. (of wh. from Mrs. Ellen Anderson, 50,) to cons. SAMUEL C. ANDERSON an H. M. 108 20—188 20
Merrimack co. Aux. So. G. Hutchins, Tr.
Pittsfield, S. R. Watson. 2 00
Webster, Cong. ch. and so. (of wh. from Enoch Little, 100, to cons. Mrs. ELLEN SAWYER an H. M.) 172 80—174 80
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, N. F Carter, 2 00
Greenland, Louisa P. Weeks, 10 00—12 00
Strafford Conf. of chs. E. J. Lane, Tr.
Laconia, do. 21 90
Ossipee Centre, Cong. ch. and so. 30,25; Rev. H. Wood and wife, 5; 35 25—57 15
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. la. 60,72; gent. 40,50; m. c. 11,14; 112 36
Cornish, Friends, 4 00—116 36
895 96

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Ripton, Sarah E. Everett, 10 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
McIndoe's Falls, Cong. ch. and so. 40 00
Peacham, Cong. ch. m. c. 45 00—85 00
Chittenden co. E. A. Fuller, Tr.
Essex, Cong. ch. and so. 12; a lad 12 years old, 2; 14 00

Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Newbury, Cong. ch. and so. 50 00
West Randolph, do. 24 58—74 58
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Albany, Cong. ch and so. 6 00
Coventry, Cong. ch. m. c. 6; Harriette S. Williams, 3; 9 00—15 00
Rutland co. Aux. So. J. Barrett, Tr.
Rutland, Cong. ch. m. c. 10 00
West Rutland, Cong. ch. and so. 35 20
West Haven, do. 60 00—105 20
Windham co. Aux. So. F. Tyler, Tr.
Putney, A friend, 10 00
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Chester, A thank-offering, 5 00
Hartford, Ephraim Morris, to cons. Mrs. A. M. Morris an H. M. 100 00
Norwich, A friend, 10 00
Springfield, Mrs. Lucy Barnard, 15 00—130 00
443 78
Cambridge, A friend, 2 50
Manchester, M. B. Goodwin, 5 00
Stowe, Cong. ch. bal. 9 93—17 43
461 21

MASSACHUSETTS.

Barnstable co.
Falmouth, 1st cong. ch. and so. to cons. Rev. R. H. Allen and Geo. E. Clark H. M. 281 82
Berkshire co. Aux. So. James Sedgwick, Tr.
Dalton, Cong. ch. m. c. 28 00
Stockbridge, do. 60 00
West Stockbridge Village, Cong. ch. 12 00—100 00
Boston,
Essex st. ch. and so. 7,963,62; m. c. 72,27; Sab. sch. 150; mater. asso. 2; Union mission circle, 23,93; 8,211 82
Old South ch. and so. 7,415,76; m. c. 85,95; 7,531 71
Park st. ch. and so gent. 2,359,80; ladies, 1,034,12; m. c. 88,65: 3,482 57
Mt. Vernon, ch. and so. 2,813,79; m. c. 55,78; Sab. sch. 25,76; 2,925 33
Shawmut ch. and so. 1,908 63
Central ch. and so. gent. 1,393,50; ladies, 89; m. c. 47,36; 1,529 86
Salem st. ch. and so. 1,057 70
Phillips ch. and so. 1,005,62; m. c. 46,50; 1,052 12
Maverick ch. 387 00
Berkeley st. ch. 373 29
Springfield st. ch. 90; Sab. sch. 50; 140 00
Chambers st. chapel, 5 00
Annual Union m. c. at Park st. ch. 135 53
United m. c. at Park st. ch. (4 chs.) 141 72
Penitent Female Refuge, m. c. 9 00
A friend, 2,30; Joseph Ballister, 50; a missionary, 1,50; a friend, 500; do. 5; Edward Crane, 1,595; Mrs. E. W. Noyes, 10; a friend, 1; do. 20; J. O. 10; other dona. particulars of wh. have been acknowledged, 1,983,97; 4,168 79
33,060 05
Prev. acknowledged, 27,272 71—5,787 34
Brookfield Asso. W. Hyde, Tr.
Ware, East ch. Mrs. C. McClintock, 10 00
West Brookfield, Dea. Cutler, 5 00
15 00
Ded. paid for printing, 8 00—7 00
Essex co.
A friend, 5; two friends, 55; 60 00
Ballardvale, Union ch. and so. 35 00
Lawrence, T. B. Coolidge, 30 00
Methuen, 1st cong. ch. and so. 109 57
North Beverly, Cong. ch. m. c. 6,30; E. W. Harrington, 15; 21 30
Salem, Rev. Jonas Fisk, 1 00—256 87
Essex co. North Aux. So.
Bradford, Mr. and Mrs. Warren Ordway, to cons. Mrs. Geo. W. Ordway, of Chicago, an H. M. 100 00
Byfield, A friend, 10 00
Haverhill, Centre ch. and so. to cons. R. Stuart Chase an H. M. 100 00
Newbury, First parish, 30 00
Newburyport, A friend, 80 00
West Newbury, 2d cong. ch. m. c. 17 00—337 00
Essex co. South Aux. So. C. M. Richardson, Tr.
Middleton, Cong. ch. and so. 20 00
South Danvers, Cong. ch. and so. m. c. 82; coll. 401, (of wh. 100, from Ann F. Osborne, to cons. herself an H. M.) to cons. Mrs. Jane Robertson, Mrs. Harriet Rhoades, Henry H. Proc- and Isaac N. Carleton, H. M. 486 00
West Gloucester, Cong. ch. and so. 16 00—522 00
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 1st cong. ch. and so. 35 16
Buckland, Cong. ch and so. 13 70
Conway, Gent, 57,20; la. 67,80; 125 00
Greenfield, A friend, 5 00
Northfield, La. cent so. 5 33
Shelburne, 1st cong. ch. and so. gent. 28,50; la. 27,60; 56 10—240 29
Hampden co. Aux. So. J. C. Bridgman, Tr.
Agawam, Cong. ch. and so. 24 17
Holyoke, 1st cong. ch. and so. 17 00
Longmeadow, Cong. ch. m. c. 36,60; la. sewing circle, 34; 70 60
Monson, Cong. ch. and so. 61 57
Palmer, 2d cong. ch. and so. 17 60
Springfield, 1st ch. coll. 78,54; m. c. 99,60; South ch. coll. 191,93; young people's miss. so. 50,23; O. W. Wilcox, 50; Olivet ch. m. c. 34; 504 30
Westfield, 1st cong. ch. m. c. 34 00
West Granville, do. 17 41
West Springfield, 1st ch. m. c. 42 64—789 29
Hampshire co. Aux. So. S. E. Bridgman, Tr.
An old friend, 1,000 00
Amherst College, Ch. coll. 200; L. Hallock, 5; 205 00
Florence, C. E. L. 1 80
Hadley, Elizabeth Adams, to cons. Elizabeth A. Hillman, of Northampton, an H. M. 100; Russell ch. gen. benev. so. Mrs. Margaret Smith, to cons. Abigail Smith an H. M. 100; 200 00
Northampton, A friend, 10 00
South Hadley, Juv. miss. so. for support of Bible woman, 12 00
South Hadley Falls, 1st cong. ch. and so. by Rev. R. Knight, 36 50-1,465 30
Middlesex co.
Auburndale, Freddie, Deannie and Hattie, "Oasis of D." 3 00
Cambridge, Shepard cong. so. 767,60; la. sewing so. 32; 799 60
Cambridgeport, 1st evan. cong. ch. and so. (of wh. 100, from W. H. Hidden, to cons. himself an H. M.) 616 00
Concord, Mrs. Samuel Hoar, 10 00
Grantville, Cong. ch. and so. 48 57
Lowell, A friend, 10; 1st cong. ch. and so. 105; 115 00
Medford, Mystic ch. wh. cons. John Russell an H. M. 124,50; 1st Trin. cong. ch. 48,68; 173 18
Wilmington, Cong. ch. and so. 196 15-1,961 50
Middlesex Union.
Littleton, Cong. ch. and so. 50; Otis Manning, 20; 70 00
Norfolk co.
Foxboro', Daniels Carpenter, wh. cons. Horace Williams an H. M. 100 00
Medway, Rev. C. Kimball, 20 00
Quincy, Ortho. cong. ch. m. c. 17 50

Roxbury, Eliot ch. and so. gent. 1,018; la. 271; m. c. 8,51; a widow, 7,32; Vine st. ch. m. c. 40,50; 1,345 33
Sharon, Cong. ch. and so. 30 05
South Dedham, Cong. ch. and so. coll. 43,81; m. c. 17,03; prem. 7,30; 68 14
West Roxbury, South evan. ch. m. c. 34,45; S. D. Smith, 50; 84 45—1,665 47
Old Colony Aux. So.
New Bedford, 1st cong. ch. and so. 30 00
Rochester Centre, 1st ch. la. 14,25; m. c. 2,50; 16 75—46 75
Palestine Miss. So. E. Alden, Tr.
East Bridgewater, Union ch. 11 27
North Weymouth, 1st cong. so. wh. cons. JOSEPH LOUD an H. M. 129,75; Pilgrim ch. 21; 150 75
Scituate, Trin. cong. ch. and so. 19 70—181 72
Worcester co. North, C. Sanderson, Tr.
Winchendon, 1st cong. ch. la. so. 4 52
Worcester co. Central Asso. E. H. Sanford, Tr.
Sterling, Milton Bailey, 7 00
Webster, 1st cong ch. and so. 160 00
Worcester Central ch. m. c. 52,07: Union ch. m. c. 199,78; Ichabod Washburn, 500; 751 85—918 85
Worcester co. South, W. C. Capron, Tr.
Uxbridge, A lady, 5 00
14,640 72

Home Miss. So. income of Mrs. Osborne's legacy, for prop the gospel among the Indians of No America, 75 50
A friend to cons. Rev. J. P. PAYSON an H. M. 50 00
Chelsea, Broadway ch. m. c. 17,57; Winnisimmet ch. m. c. 24,50; 42 07
Holston, Cong. ch. m. c. 73 50—241 07
14,881 79

Legacies.—Ipswich, John Patch, by Charles Kimball, Ex'r, 100 00
Montague, Mrs. Bardwell, by L. Merriam, to cons. JAMES G. MERRILL, of Andover, an H. M. 100 00
Northampton, Asahel Lyman, by J. P. Williston, Ex'r. 1,000 00
Waltham, Joanna Bond, 100 00—1,300 00
16,181 79

RHODE ISLAND.

Barrington, Cong. ch. and so. wh. cons. MARIANN E. HORTON, an H. M. 136 50
Newport, W. G. 10 00
Providence, A friend, 2; H. T. A. 1; 3 00—149 50

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
Bridgeport, A friend, wh. cons. Rev. MATSON M. SMITH an H. M. 50 00
Sherman, Cong. ch. and so. 50 00
South Norwalk, Rev. R. B. Snowden, 10 00
Southport, Cong. ch. and so. (of wh. from Z. B. Wakeman, 100, to cons. SARAH WHITE, of Fairfield, an H. M.; FRANCIS D. PERRY, 100, wh. with prev. dona. cons. himself and Mrs. F. D. PERRY, H. M.) to cons. Rev. CHAS. E LINDSLEY an H. M. 295 80—105 80
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, Westfield so. m. c. 10 62
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Litchfield, C. L. 5 00
Torrington, Phebe Beach, 10 25—15 25
Middlesex Asso. John Marvin, Tr.
Middle Haddam, 1st cong. ch. and so. 5 00
Millington, Cong. ch. and so. 10 00—15 00
New Haven City, Aux. so. F. T. Jarman, Agent.
Rev. Joel Mann, 10; North ch. m. c. 8,50; United m. c. 15,46; a friend, wh. cons. Rev. STEPHEN FENN, of Cornwall, an H. M. 50; 83 96
New Haven co. East, F. T. Jarman, Agent.
Guilford, Mrs. E. Kimball, dec'd, 25 00
New Haven co. West Conso. W. Atwater, Tr.
New Haven, 3d cong. ch. and so. wh. with prev. dona. cons. Rev. HUBBARD BEEBE, BENJAMIN SMITH, and EDWARD C. BEECHER, H. M. 114; J. M. B. 5; 119 00
Waterbury, 2d cong. ch. m. c. 17 91
Wolcott, Cong. ch. and so. 6 10—143 01
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
New London, A member of 1st cong. ch. 200, wh. cons. LUCY DE F. LYMAN, Northampton, and ADELAIDE R. LOCKWOOD, H. M.; a member of 1st ch. 100, wh. cons. E. PARKER CLARK an H. M. 300 00
Norwich, A member of Broadway ch. for Mahratta mission, 100 00—400 00
Tolland co. Aux. So. E. B. Preston, Tr.
Hebron, Cong. ch. and so. 24 16
North Coventry, Gent. 76,55; la. 48,90, to cons. MARCUS LILLIE an H. M. 125 45
Vernon, Gent. asso. 215 50—365 11
1,463 75

Legacies—Middletown, William Plumb, by Wm. Southmayd, Adm'r, 991 50
2,455 25

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Batavia, Pres. ch. wh. cons. Rev. C. R. BURDICK, and WILLIAM R BOSWORTH, H. M. 150 50
Buffalo, North pres. ch. (of wh. 100 from P. P. Pratt, wh. cons. Mrs. PHEBE L. PRATT an H. M.) 700; 1st pres. ch. 52,05; Westminster ch. 27,50; less exp. 29c. 779 26—929 76
Geneva and vic. W. H. Smith, Agent.
Geneva, W. H. S. 10 00
West Dresden, Rev. E. W. Brown and wife, 10 00—20 00
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Brockport, Sumner Hubbell, 10 00
Rochester, Brick ch. 23 80—33 80
New York and Brooklyn Aux. So. A. Merwin, Tr.
Of wh. from Mrs. J. B. VARNUM, wh. cons. herself an H. M. 100; Mercer st. pres. ch. in part, wh. cons. THOMAS BOND, JOHN H. SPRAGUE, LEWIS ATTERBURY, Jr., WM. L. KING, WM. M. BLAKEMAN, and MICHAEL ALLISON, H. M., 1,202; John W. Quincy, 100; J. A. Livingston, 250; F. F. Marbury, 25; cash, 150; R. J. Dodge, 50; J. H. Reed, 200; Rev. Seth Bliss and wife, wh. with prev. dona. cons. WILLIAM ROOT BLISS an H. M. 50; Lucretia Deming, 50; C. A. Davison, 50; B. E. Deforest, 25; Mrs. John L. Mason, 25; Mrs. A. G. Jerome, 25; Chas. Butler, 25; Mrs. James Boorman, 250; Mrs. M. C. Bull, 200; C. R. Robert, 200; Thomas Denny, Jr., 100; John J. Denny, 50, wh. cons. Rev. A. PARSONS, of Richfield Springs, an H. M.; John P. Crosby, 50, wh. cons. HOWARD CROSBY, D. D., an H. M.; Geo. F. Betts, 100; Otis W. Booth, 100, wh. cons. CHAS. H. BOOTH an H. M.; Chas. N. Talbot, 100; Mr. and Mrs. J. W. Hayes, 100, wh. cons. ROBERT O. BOYLE, of Utica, an H. M. 4,036 97
Oneida co. Aux. So. J. E. Warner, Tr.
Augusta, Cong. ch. and so. 33 05
Clinton, Cong. ch. and so. wh. cons. Rev. ALBERT ERDMAN an H. M., 169,07; Hamilton coll. m. c. 13,50; 182 57
Waterville, Pres. ch. 58 65—274 27
5,294 80

Chicktawaga, Mrs. T. N. Ely, wh. with prev. dona. cons. LAURA B. NORTH an H. M. 50 00
Chestertown, Pres. ch. 5 00
Cooperstown, Pres. ch. 122,45; fem. miss. so. 58,55; 181 00
Corfu, Pres. ch. 10 00
Croy's Mills, Wm. M. Brooks, 4 00
Dansville, Mrs. Elizabeth Shepard, 10 00
Davids' Island Hospital, R. Kunzel, N. Y. Vols. 2 00
Durham, Pres. ch. 15,50; a friend, 3,53; 19 03
East Bloomfield, Cong. ch. m. c. 25 00
Fayetteville, Rev. W. J. Erdman, 20 00
Florida, A friend, 10 00
Fort Columbus, Col. G. Loomis, 4 00
Franklinville, Pres. ch. 40 00
Hannibal, John Watson, 10 00
Hudson, 1st pres. ch. m. c. 85 00
Madison, 1st cong. ch. and so. 6 25
Malden, Pres. ch. m. c. 10 00
Madrid, Cong. ch. 6 75
Monterey, Pres. ch. 5 00
Morrisville, 1st cong. ch. and so. 13 30
Northville, Cong. ch. m. c. 16 00
Norwich, 1st cong. ch. and so. 128 17
Pike, Pres. ch. 8 00
Saugerties, Cong. ch. and so. 25 00
Scotchtown, W. H. Conner, 3 00
Somerstown, Pres. ch. 12 35
Spuyten Duyvil, David H. Kellogg, 100 00
Stockholm, James Rood, 3 00
Sugar Hill, Pres. ch. 4 70
Texas Valley, do. 3 00
Utica, C. C. Kingsley, 100 00
Walton, 1st cong. ch. bal. 2 00
Waterloo, Pres. ch. 85 56
West Durham, 2d pres. ch. 25 28
Whitney's Point, Cong. ch. and so. wh. cons. Rev. WILLIAM M. GAY an H. M. 50 00
Windham Centre, Young people's benev. so. 12 14-1,094 53

6,389 33

Legacies.—Attica, Mrs. Anna Doty, by JAMES H. LOOMIS, Ex'r, to cons. him an H. M. 500 00
Buffalo, Aaron Ramsey, by B. C. Ramsey, Ex'r, 1,915 56
New York, Mrs. Phebe Butler, by W. W. Hurlbut, Ex'r, 222 00-2,637 56

9,026 89

NEW JERSEY.

Belvidere, 2d pres. ch. 67 48
Newark, 1st pres. ch. E. P. Nichols, 5 00
Newfoundland, Pres. ch. 20 00
Orange, 1st pres. ch. m. c. 24; J. C. Bailey, 10; 34 00
Rahway, Thomas Morris, 10 00—136 48

PENNSYLVANIA.

By Samuel Work, Agent.
Delaware Water Gap, Mountain ch. m. c. 3 60
Manyunk, Pres. ch. m. c. 10 00
Philadelphia, 1st pres. ch. C. P. Bayard, 200; 3d pres. ch. Miss P. 2,50; Mrs. B. 2,50; Kenderton ch. m. c. 8,64; 213 64
West Chester, Pres. ch. 5 00—231 64
Belle Valley, Rachel Russell, 5 00
Lock Haven, G. B. Perkins, 5 63
North East, 1st pres. ch. m. c. 28 00
Sunville, Pres. ch. 5 00—43 63

275 27

DELAWARE.

Middleton, Forest ch. 15 78
Wilmington, Hanover st. ch. 75 37—91 15

VIRGINIA.

Yorktown, Wm. Black, 8th Conn. Regt. 5 00

OHIO.

By William Scott.
Athens, A. G. B. 5; A. B. W. 5; F. B. 5; 15 00
Cincinnati, 2d pres. ch. m. c. 18,76; 3d pres. ch. m. c. 11; Mrs. Elizabeth Aydelotte, 100; 129 76
Genoa, Pres. ch. 6; M. Curtis, 5; O. Keeler, 50c.; 11 50
Jersey, Pres. ch. m. c. 5 00
Johnstown, Joanna Renner, 5 00
Lyme, Pres. ch. 15 00
Middleport, do. 12 10
Sunbury, Mrs. S. E. Martin, 5; Rev. J. Martin, 1; 6 00
Walnut Hills, Lane sem. ch. m. c. 7 00—206 36
By T. P. Handy.
Brockville, Aug. Adams, 50 00
Cleveland, German Reformed chs. by Rev. H. J. Rutenick, 107,22; Rev. A. Cobb, 2; 109 22
Collamer, Pres. ch. 32 00
Norwalk, 1st pres. ch. 81 75
Painesville, 1st ch. coll. 29,08; m. c. 36,03; C. A. Amy, 10; R. Hitchcock, 10; S. A. Porter, 10; 95 11
Toledo, 1st cong. ch. and so. 219,60, for Nestorian mission, 10; J. H. Whitaker, 10; legacy of Willie Whitney, 5 years old, 2; 241 60—609 68
Aurora, B. F. Spencer, 3 00
Chatham Centre, Cong. ch. and so. 31 55
Cincinnati, LEVERETT R. HULL, 100, wh. cons. himself an H. M.; CORNELIUS M. RAY, 100, wh. cons. himself an H. M. 200 00
Cleveland, Pres. ch. m. c. 12,41; Mrs. Rice, 2; 14 41
Greenwich Station, Luther Mead, 10 00
Johnston, Pres. ch. 17 00
Medina, Mrs. D. King, 10; Miss Winslow, 1; 11 00
Montgomery, 1st cong. ch. and so. 5 00
New Lexington, Mrs. Stowe, 1 00
Newton Falls, Pres. ch. 12 00
Olena, do. 16 00
Pomeroy, Welsh cong. ch. 4 00
Ravenna, Robert Isbell, 4 00
Tallmadge, David Preston, 10 00—338 96

1,155 00

INDIANA.

By William Scott.
Indianapolis, 2d pres. ch. m. c. 10 00
North Madison, Pres. ch. 8 00
Rochester, do. 4 00
Rockville, do. 30 55
Terre Haute, Cong. ch. and so. 30,10; S. H. Potter, 20; 50 10—102 65
Madison, H. C. B. 20 00
New Albany 2d pres. ch. 342 03
Peru, 1st pres. ch. 40 00—402 03

504 68

ILLINOIS.

Albany, Cong. ch. and so. 10 00
Belleville, Pres. ch. 17 00
Chatham, do. 10 00
Chicago, Plymouth cong. ch. 27,25; 1st pres. ch., 100 of wh. to cons. Mrs. PAULINE ROBBINS an H. M., 418,92; H. Z. Culver, wh. with prev. dona. cons. Mrs. EMMA F. CULVER an H. M. 50; 496 17
Clifton, Cong. ch. and so. 6 05
Farmington, Pres. ch. 30 00
Fulton, 2d pres. ch. m. c. 19 84
Garden Plain, Pres. ch. 5 10
Geneseo, 1st cong. ch. bal. 5 00
Mechanicsburg, Pres. ch. 7 00
Naples, do. 3 00
Orangeville, do. 4 50
Quincy, 1st cong. ch. and so. 73,85; Mary Ballard, 5; 78 85
Rosemond, Cong. ch. and so. 5 00
Rushville, Pres. ch. m. c. 15 00

Seward, Cong. ch. and so.	7 70	
Spoon River, do.	1 00	
Tonica, do.	4 30	
Victoria, do.	1 00	
Wataga, do.	14 00	
Wenona, 1st pres. ch. bal.	2 00	742 51

MICHIGAN.

Ann Arbor, Cong. ch. and so.	9 15	
Canandaigua, do.	6 50	
Clinton, do.	14 00	
Delta, do.	2 10	
Detroit, 1st cong. ch. and so.	137 45	
Eckford, Pres. ch.	24 00	
Grand Blanc, Cong. ch. and so.	8 10	
Le Roy, do.	6 25	
Oneida, Pres. ch.	2 40	
Richland, J. M. Patrick, 13; 1st pres. ch. m. c. 3,15;	16 15	
Romeo, Cong. ch. and so. coll. 96,25; m. c. 16,47, wh. cons. Mrs. CORDELIA R. AMES an H. M.	112 72	
Roxana, Pres. ch.	2 00	
Tekonsha, do.	5 00	
Utica, Cong. ch. and so.	12 00	
Vassar, Pres. ch.	9 00	
Vermontville, Cong. ch. and so.	17 07	
Wacousta, do.	2 90	386 79
Less exp.		88
		385 91

WISCONSIN.

Genesee, 1st cong. ch. and so.	17 00	
Jamestown, BENJ. KILBOURNE, wh. cons. himself an H. M.	100 00	
Reedsbury, Thank-offering from a friend,	8 00	
Waterloo, A friend,	20 00	145 00

IOWA.

Cedar Rapids, Mrs. S. Brown, for Oroomiah,	30 00	
Clarance, 1st pres. ch.	5 00	
Genoa Bluffs, Cong. ch. 4,10; Rev. J. J. Hill, 1;	5 10	
Independence, Spencer W. Noyes,	5 00	
McGregor, 1st cong. ch. and so.	63 27	
Wheatland, 1st pres. ch.	20 00	128 37

MISSOURI.

Legacies.—St. Louis, Matthew Kerr, by S. B. Kellogg, Adm'r,		2,000 00

MINNESOTA.

Goodhue, Pres. ch.	3 00	
Minneapolis, Plymouth cong. ch.	7 25	
St. Anthony, Isabella B. Riggs,	5 00	15 25

KANSAS.

Fort Scott, Mrs. Mary B. Dodge, 100,02; Josiah M. Austin, 5;	105 02

OREGON.

Forest Grove, Cong. ch. and so.	10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Canton, J. A. Vanderhoeven, Esq., 139,46; American, English, and other friends, 242,50; avails of girls' needlework and painting maps, 98,22; Morrison Education Society, 40;	520 18
Ceylon, received per Rev. E. P. Hastings,	336 31
Dacota mission, Contribution,	25 00
Fuhchau, H. B. Lyman, for girls' school,	25 00
Madras, Rev. M. Winslow's ch. members 17,15; T. J. King, Esq., 25; Capt. G. B. Roberts, 25; Capt. Goddard, 12; for girls' sch. at Chintadrepettah, 7,50; native Christians, 2,24;	88 89
Madura, Tirumungalum, 4,30; Sivagunga, 1; Tirupuvanum, 3,12; Mrs. Nesbit, 2,50; coll. at Sept. meeting, 9,94; Madura ch. 5,23; Melur, 6,56; Mrs. Capron, a marriage fee, 50c.;	33 15
Syria, Beirut, J. Wortabet, 50; Daud Pasha, 20;	70 00
Zulu, Umtwalumi, m. c. 16,44; Ifafa, m. c. 11,41; Ahmahlongwa, m. c. 20; Ifumi, m. c. 31,41; Umsunduzi, m. c. 10; Inanda, m. c. 34; Amanzimtote, m. c. 65,20;	188 46
	1,286 99

MISSION SCHOOL ENTERPRISE.

MAINE.—Bethel, 2d cong. ch. and so. s. s. 31,40; East Machias, s. s. 30,10; Yarmouth, s. s. 86,84;	148 34
NEW HAMPSHIRE.—Gorham, s. s. 3; a friend, 50c.; Hampstead, s. s. 3,50; Lyme, s. s. 14,10; Nelson, s. s. 5,25; New Alstead, 1,50; Winchester, s. s. 3,75; Wolfboro', Lydia Ann Brewster, 4c.;	31 64
VERMONT.—Barre, s. s. 11,13; Dorset, s. s. 25; Newbury, s. s. 25; West Randolph, s. s. 8,20; Williamstown, s. s. 7,43; A. T. and J. G. Barnard, 70c.;	77 46
MASSACHUSETTS.—Ballardvale, Union ch. s. s. 3; Barre, evan. cong. ch. s. s. penny cont. 17; Boston, Mt. Vernon ch. for sch. at Madura, 25,76; Conway, s. s. for schs. under charge of Rev. W. Howland, Ceylon, 35,02; Holyoke, Margaret and Jennie Cochran, each, 2,25: Hopkinton, s. s. 3,45; Lenox, cong. ch. s. s. for schs. under charge of Rev. G. T. Washburn, India, 10,80; Salem, Crombie st. s. s. for schs. at Madura, 25; Townsend, cong. ch. s. s. for building ch. on Mt. Lebanon, 6,80;	131 33
RHODE ISLAND.—Barrington, Cong. ch. s. s. 15; Little Compton, s. s. 10; Providence, Richmond st. cong. ch. s. s. 25;	50 00
CONNECTICUT.—Cromwell, s. s. 31,40; North Coventry, s. s. 3;	34 40
NEW YORK.—Croy's Mills, Cong. ch. s. s. 1; Lakeville, pres. ch. s. s. for Madura, 10,50; Owego, pres. ch. s. s. for sch. at Oroomiah, 50; Perry Centre, cong. ch. s. s. for support of a teacher under Rev. H. N. Barnum, Kharpoot, 12; Preble, pres. ch. 2,10; Texas Valley, s. s. for schs. in Africa, 4; Washingtonville, 1st pres. ch. s. s. 10;	89 60
PENNSYLVANIA.—Philadelphia, Buttonwood pres. ch. infant school,	35 00
NEW JERSEY.—Belvidere, 2d pres. ch. infant school,	4 10
OHIO.—Ashtabula, Pres. ch. s. s. for sch. under Rev. H. J. Bruce, India, 12,50; Roseville, Laura White, 55c.;	13 05
INDIANA.—Putnamville, Pres. ch. s. s. 5,15; S. M. Hawley, 2; for Rev. H. W. Ballantine's day school,	7 15
MICHIGAN.—Detroit, 1st cong. ch. s. s. 20; East Saginaw, 1st cong. ch. s. s. 13,90; Kalamazoo, 1st pres. ch. s. s. for education of five girls in Miss Rice's sch. at Oroomiah, 147;	180 90
WISCONSIN.—Delevan, Cong. ch. s. s. for schools at Bitlis,	40 00
IOWA.—Maquoketa, Cong. ch. s. s. for schools in India,	15 55
MINNESOTA.—St. Anthony, 1st cong. ch. s. s.	5 00
	863 52

Donations received in May,	30,556 62
Legacies,	7,029 06
	$37,585 68
☞ TOTAL from September 1st, 1863, to May 31st, 1864,	$286,446 15

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